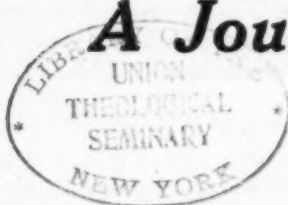


# *The* CHRISTIAN CENTURY

*A Journal of Religion*



The Old Testament in the  
Christian Church

By William J. Lhamon



THE DENOMINATIONAL MIND

By John R. Scotford



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**THE CHRISTIAN CENTURY PRESS :: 508 S. Dearborn St., Chicago**

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXX

CHICAGO, APRIL 12, 1923

Number 15

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Entered as second-class matter, February 25, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### An Example Every City Would Do Well to Follow

PROBABLY no city in the nation possesses a stronger Protestant pulpit than Detroit. With Vance and Hough and Atkins and Jones and Marquis and Emerson and Dean Rogers and Rice and Stidger and Niebuhr—to mention only a few of the conspicuous names—the Christian cause in that city would seem to be peculiarly fortunate in its leadership. A characteristic of this leadership is its instinct for team-work. Too often, pulpit geniuses of such high order are rank individualists, each so preoccupied with his own career and parish and message that the communal life of the church does not benefit substantially and permanently from their labors. It is not so in Detroit. There the preachers of acknowledged stellar priority share with one another and with the entire ministerial body the vision and responsibilities of the kingdom of God. A fraternal atmosphere, as much like the atmosphere of real Christian unity as the separate ways of the denominational order will allow, pervades the whole fellowship of the clergy, including even the Episcopal clergy also in an unusual degree of free and unrestrained cooperation. This spirit of its leadership explains the great success to which the Lenten observance is carried each year. Dr. M. C. Pearson, secretary of the Detroit Council of Churches, has been accepted as the symbol and instrument of a cooperative program during the Lenten season which hardly is paralleled in any other American city. For four successive years Dr. Pearson has led the Christian forces of Detroit in an increasingly adequate observance of the season, culminating in public services on Good Friday which this year brought a hush and an inspiration to the whole city. At the proclamation of the mayor business was almost universally suspended for three hours, from 12 to 3 o'clock, while six theatres and most of the centrally located Protestant churches and practically all Catho-

lic churches were packed with worshippers. These congregations remained for three hours singing, praying and listening to sermons or interpretations of the seven last words from the cross. The whole city felt the power of the appeal of Christ and the unity of its religious aspirations in the light of the Saviour's passion. We believe that Detroit has opened a way in which every city in the land could walk to the enormous strengthening of its religious forces and the greatening of religion in public esteem.

### The Only Way But An Easy Way Out for Mr. Anderson

ONE may expect an institution which fights a public vice to have enemies. The New York Anti-Saloon League has been a vigorous fighting organization. It has asked no quarter and given none. No one can deny that it has accomplished much in a state where the wet forces are strong and well organized. But in refusing to take the public into its confidence in the matter of its expenditures, it has blundered. The enemy has always said that reformers do their work for the sake of filthy lucre. It is good strategy for the enemy to besmirch the character of a reform leader. It is equally good strategy for every reform movement to keep its books in such a fashion that indisputable facts may be used to pulverize the enemy's charges when they are made. It is not certain that the New York section of the Anti-Saloon League has done this. Its books show that Mr. W. H. Anderson, its secretary, was personally paid \$24,800 for "publicity." Mr. Anderson refuses to give details or specifications, asserting that to do so would be like divulging to the enemy the secrets of war. We do not think the American public likes this attitude. The fact that Mr. Anderson's board supports him in his course helps somewhat, but does not satisfy. The trustees take Mr. Anderson's word that the \$24,800 was legitimately spent, but they do not profess to know



any more than the public as to how the expenditures are specifically accounted for. They trust Mr. Anderson's honor, just as he asks the public to do. But no man, however honorable, ought to make such drafts upon public confidence. If Mr. Anderson's statements are true, that a public accounting of this sum of money would betray legitimate secrets of campaign strategy, then the least he should himself be satisfied with is to lay his accounting before a committee of trusted, well-known friends of prohibition, men not connected with the league organization at all, and give them the privilege of assuring the public as to the bona fide and legitimate character of these expenditures. It is only by such a procedure that full public confidence in Mr. Anderson can be re-established and a pretty substantial shadow of suspicion against the cause itself removed.

### Fifth Avenue Heresy, Its Real Motive

FIFTH AVENUE, New York, has become famous of late for its heresy; but the real spirit and purpose behind the criticisms of Dr. Grant and Dr. Fosdick have not been fully disclosed. When all allowance is made for unhappy tactics and hasty utterances, the real fact remains that the discussion is ostensibly theological, but is actually sociological. It is not their theological views, but their position on economic questions, which has exposed two such outstanding preachers to attack. Many other men in both communions are far more heretical in their theological opinion, but are safe from assault because they are "orthodox" in their attitude toward economic issues now in debate. Dr. Fosdick and Dr. Grant, with differing accent, and each with his own emphasis, have spoken plainly and persistently of conditions in the industrial world which are an affront alike to Christianity and civilization. Hence the cry of "political preaching," as if a sermon in defence of the present order were not as much "political preaching" as a sermon in criticism of it! Hence, also, the desire to "get" the two men who dared to speak specifically of industrial brutality, using theological heresy as a disguise to that end. It is the old trick of the wolf in sheep's clothing—the voice of Jacob but the hand of Esau—and it has been used too often to deceive.

### Catholicism's War Against Civilization

THE Roman pontiff feels no need of compromising with modern civilization; he defies it. As long ago as 1864, when the new science was first being discussed and when the infant science of sociology was beginning to rear its head, the papal syllabus declared: "If anyone says that the Roman pontiff can and ought to reconcile himself and come to terms with progress, with liberalism and modern civilization, let him be anathema." The policy of the vatican ever since has been fairly consistent with this principle. It is true that the prisoner of the vatican just now shows signs of being reconciled to the Italian government, but modern science is just as much anathema as it ever was. In the United States, as nowhere else on the

planet, the issue will be settled between free religion and the religion of authority. In the great cities of the land, however, it looks as if the advantage lies with the Roman Catholic institution. Its disciplined hosts move unitedly in the accomplishment of great enterprises. Great parish churches rise as by magic and philanthropic institutions multiply. Many hospitals in metropolitan centers are in Catholic control. A multitude of people still seek the comfort of sacramentarianism, finding in it a cheap and easy way to commend themselves to Deity. Moreover, the weaknesses of free religion are manifest enough. The churches are divided and seldom speak the same things. Religion freed from supersition must make headway without the external aids of authoritarian concepts. For a long time immigration was swamping us with Catholic population, though in recent months this condition has not obtained. However, the great modern inventions and means of communication all work on the side of the free churches. Liberal ideas percolate into the Catholic home through the public press and the radio. The political black-listing of individual members of the Roman Catholic church in this country is a most absurd method of expressing one's loyalty to free religion. One has only to wait for free schools, a free press and a free public forum to accomplish its work. But, in the meantime, dogmatic Protestantism which is equally opposed to free religion must make way for its successor.

### "I Believe in Churches"

A WOMAN of keen mind, rather wide experience in various forms of religious organization, and a minimum of ecclesiastical prejudices, recently said that one permanent article in her personal confession of faith was this: "I believe in churches." A much wiser utterance than the one which we used to hear rather more frequently a decade or two ago than now: "I believe in Christianity but not in churchianity." We were never able to get a reliable definition of that barbarous word, churchianity. It is a word that conveys no real meaning but only a set of implications and an innuendo. It hints at all manner of ecclesiastical abuses—of which there are always plenty—and that mistaken loyalty which makes the church an end in itself rather than a means. But devotion to Christianity and loyalty to churches have always gone hand in hand. As well might one say, I believe in education but not in schools; I believe in law but not in courts; I believe in healing but not in hospitals. However great may be the perils of institutionalism—and they are great, in every field of idealistic activity—still greater are the dangers of non-institutionalism. If the carpenter makes of his hammer and saw the objects of his adoration, withdraws them from use and enshrines them, woe betide his carpentering. But if he throws them away he also ceases to be a carpenter. Institutions are instruments and tools. Churches, with all their faults, are the best instruments we have for carrying on the work of religion. Not all religion is in churches. Happily, the influence reaches out beyond the institutions. But in general, the churches still bear the burden and



do the work of carrying on Christianity, and the burden of proof is strangely against the man who says that he believes in Christianity but will not support the church by membership, means or influence. "I believe in churches."

### A Balanced Budget

THE postal savings system, in its effort to promote thrift, has issued a booklet entitled "How Other People Get Ahead." Getting ahead, according to this authority, is not so simple a matter as indicated in the old formula for which the gullible were invited to send a dollar for a sure way to wealth: "Work as hard as you can and never spend a cent." The government savings experts recognize that one may frustrate his efforts to get ahead by spending too little as well as by spending too much. They recognize three types: the "tight-wad," the spendthrift, and the thrifty man. The first saves sixty cents out of every dollar of income; the second saves nothing; the third saves twenty cents. But giving also has its place in the program of thrift. "There is that withholdeth more than is meet and it tendeth to poverty." The "tight-wad," say the experts, spends one cent each for education, recreation and giving. The spendthrift spends forty cents on recreation and one cent each for education and giving. The thrifty man spends, for each dollar of income, ten cents each for education, recreation and giving. Can a man of moderate income be accounted thrifty if he gives away ten per cent of his income? The government savings experts say that he can. They say he is thrifter than if he gave only one per cent.

### Donald Hankey's Last Battle

THE LONDON SPECTATOR publishes a letter from a soldier describing the last battle and death of Donald Hankey, whose little volume, "A Student in Arms," was perhaps the most inspired interpretation of the inarticulate religion of the private soldier in the British army. It is one of the golden books born of the leaden horror of the war, written not in an arm-chair but in the muddy trenches. The thought of Hankey, says Joseph Fort Newton, is like the footstep, always light, of one untimely gone away. His tall, graceful figure, his shy, winsome personality, his hesitating courtesy of address, his deep and glowing faith—he was a man made to be loved, and a personality of haunting grace. In simple, ill-spelled words, a plain soldier tells in his letter how the men loved the young preacher-officer, describes his thoughtful kindness to the humblest of his men, and how, at last, he died on the shell-swept field at Le Transloy—gentle, fearless, faithful to the end. He was a spiritual genius of singular sweetness and charm, but also, as the soldier boy said, "a mucking-in chum," whose simple prayer before going over the top on that fatal day put a strange quiet in the hearts of men. The letter closes: "I hope I have not wrote you a lot of rubbish; the times in this letter are not correct to the minute but near as possible."

## Churches, Creeds and Heretics

MANY opinions have recently been expressed in print as to what those men should do who do not find themselves in complete accord with the theology of their denominations. The number of such opinions is an index of very general interest in that problem. The published opinions, and presumably the sentiments of the many thousands who do not make their views upon the question articulate, tend to arrange themselves about two poles. Reduced to the simplest terms, there are just two things which heretics can do; either get out or stay in. Really the matter is not quite so simple as that, for they may follow either of these courses with a variety of tempers, dispositions, and attitudes. But all other questions are subsidiary to the leading question as to whether a heretic, if he must be a heretic at all, should be inside or outside of that church in which he finds himself but in relation to which he is deemed a heretic. Two recent utterances on the subject may be taken as typical. Dr. George H. Combs, in the Christian Evangelist, writes:

To my own way of thinking there is but one perfectly straightforward and honest procedure: the resignations from pulpits and withdrawals from these communions. For how in forthright sincerity can there be any other possible course? How can a man consistently remain as teacher or preacher in a church whose authorized and official creedal statements he does not accept?

In contrast with this is the opinion of Prof. Charles P. Fagnani, of Union Theological Seminary, who writes as follows in the Christian Work:

It is a sad commentary upon the mental processes of the average man that this insistence upon the severance by the offender of his connection with his church should be generally looked upon as the honorable and proper and only thing for him to do, even by those who may have sympathy with his views.

Now a little reflection ought to show that an honorable man, a loyal man, one who really cares for the church, instead of resigning and withdrawing and shirking responsibility, is conscientiously bound to remain in and to bring as many of his brethren as possible around to his way of thinking.

Yes, it is his bounden duty to stand his ground and proclaim the truth as he sees it. He must stanchly refuse to withdraw of his own accord, no matter how much averse he may personally feel to mere notoriety and strife and contention.

His attitude, if he is sincere and solicitous for what he believes to be the truth, must needs be that of Paul, who, when urged "to come forth and go in peace," replied, "They have beaten us publicly uncondemned, men that are Romans, and have cast us into prison, and do they now cast us out privily? Nay, verily, but let them come themselves and bring us out." The responsibility for cutting off a living member should rest with the organization, not the individual.

If a church forms a creed—we disapprove of creeds for ecclesiastical purposes as our readers very well know—but if a religious body does assume the responsibility of framing a creed, it cannot escape the consequent and correlative responsibility of determining how seriously that creed is to be taken and how strictly it is to be regarded as a standard of doctrine. Is it to be considered advisory,

or mandatory? Is it to be received as a minimum statement of the essentials of Christianity, so that whoever withholds assent from any point is either not a Christian at all or a fatally defective Christian? Or is it a safe conservative statement which hedges about the essential gospel with a breast-work of historical opinions, the holding of which renders the citadel of the faith quite impregnable but the surrender of which is not at all equivalent to giving up the fort? A denomination which chooses to have a creed not only has a right to answer these questions for itself, but is charged with the duty of doing so, and is responsible for the consequences. Perhaps it will not make such a pronouncement in a general or propositional form, but what a denomination means by its creed will be revealed by its treatment of those of its ministers whose acceptance of the creed seems tentative, dubious or incomplete. The attitude of the denomination toward the heretic is much more important and interesting than the attitude of the heretic toward his denomination. The latter reveals only what one man thinks about a group, while the former reveals what the whole group thinks about itself. Not primarily about him, but about itself.

To take the case of the Episcopal church and Dr. Grant, about which perhaps too much has already been said. The Bishop of New York has expressed his opinion, and it is interesting and important so far as it goes. He thinks Dr. Grant ought to get out. He does not say that the church ought to put him out. Why should it not? If the church means by its creed to define precisely the theology of all its ministers—and that seems to be the implication—then the church should act upon that theory and protect itself from variant forms of teaching. But meanwhile there come clear indications that this great denomination, which is spiritually one in England and America though separate for purposes of administration, does not really hold to that theory. The Rt. Hon. C. F. G. Masterman, writing in the *Churchman*, says that "sermons of a character far more disturbing to those who still maintain the old Protestant faith are delivered in St. Paul's cathedral by the dean, who is regarded here as probably one of the most brilliant writers in England, and in the abbey by Canon Barnes who is universally admired for honesty and ability. No one has suggested that these men be ejected from their present positions on the ground of heresy." And the Archbishop of Canterbury says (not in relation to this case): "The study of theology imperatively demands freedom for its conditions. To tell a man to study, and yet bid him, under heavy penalties, to come to the same conclusions as those who have not studied, is to mock him."

So the Archbishop of Canterbury supports, as it seems, the general sentiment of the English church, that, whatever the creed does mean in the life of the church, it does not mean that freedom of thought and speech is to be limited by its formulations. Some of us think that the creeds have become excess baggage, that the churches would all be better off without them. But so long as they remain, no church is entitled to avoid the embarrassments which they entail by requiring the alleged heretic to be his own judge, jury and executioner.

## The Bible Changes Its Shelf

THERE are shelves upon which we keep the books which we revere and count as classics—but seldom read. On those heights abide the masterpieces which one day we mean to read. There are also the fancy books, bound in leather and good to the eye and hand, but valued rather for artistic purposes than for reading service. The books on these shelves are dusty without and unthumbed within. They are rather a tribute to our past, or to our hopes for the future than to our interests in the present. It was upon those shelves that many of us moderns used to leave the Bible.

Our fathers had it in their hands and made it their daily companion. They were, many of them, men of one book and not ashamed of their limitation. The book was their guide and inspiration, their comfort in sorrow and even their recreation. But the time came when their children ceased to find in it what their fathers found. They did not put it away; they did not cease to respect it; but, not being sure how they should read it, and what they were to seek within its pages, they put it on the dignified shelves. The Bible in this way went out of business so far as the practical direction of their lives was concerned. It was lifted into shelves where the masterpieces are found which we take as read.

This may have been the first result of the modern study of the Bible. The scholars who applied the methods of historical research to the literature of Israel appeared to many readers to undermine the old habit of Bible reading. Certain of the faithful set the case before the younger generation thus: All or nothing! Either this book is infallible or it is useless for man—

Unfaith in aught is want of faith in all.

Some refused to accept the dilemma as true. Some accepted it and said: Very well; if the book cannot yield its gifts on any other terms, we must put it aside. And some, who sought a quiet life and had no fight in them, did not discuss the matter, did not deny the claims which they no longer accepted, but simply put the Bible on the shelves with the splendid masterpieces reserved for more leisurely days.

But there has followed another result. The scholarship which seemed to destroy, proved that it could construct. The historical student began to feel a new kind of interest in these works. Robertson Smith, for example, made a host of preachers and others discover the prophets. They had once been read for the sake of their words which were taken as prophetic of the Savior. Their value lay in the defence of the faith. When that argument has seemed to fail, the prophets for a while were left unread by the rank and file. But slowly, too slowly, through the permeation of the preaching mind, the scholars made men see that here was another reason for turning to the prophets. They were taken down from the dusty shelves, not because the old interest had been restored, but because a new interest had come.

The prophets were put in their historical setting. Their statesmanship, their splendid courage, their insight into

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the principles which control the destiny of empires, their vivid and unfaltering faith in the living God—these things were set forth not in aimless and abstract language, but in the definite and concrete terms of history. Books with stories like those which the scholars found in the prophets could not be left in their dignified seclusion. They had to be read. Did anyone ever read, for example, Sir George Adam Smith on Amos and not take down his Bible and find Amos?

The Apostle Paul had once been read as an author who gave more clearly than others "the plan of salvation." But for a time when the plan seemed to have become somewhat unreal and shadowy, the letters of the apostle were left to the lectionaries of the church. But now he, too, has come down from the lofty shelf. Writers like Dr. Moffatt have translated his letters in such a way that the reader can enter afresh into the mind of this strangely wise and mighty personality. Others have shown him as a great statesman, offering to the world the secret of the true order of society—as the apostle of the new world in which the barriers between races would be swept away. Not because they are reaffirming former dogmatic systems do men read Paul, but because they have rediscovered the man himself, and something of the great vision which had come to him with the love of Christ.

So the books of this literature—thanks to the toil of scholars—are coming, one by one, down to the other shelf, where are the books which are never long out of our hands.

My never failing friends are they  
With whom I sojourn day by day.

They belong now to the well-thumbed array—the stately

appearance is no longer theirs. They have homelier covers; they are not laden with the dust of weeks and months. They are read now.

This is true of many of us; it might be true of more if the teachers of the Christian church were to make the most of the splendid aids prepared by scholarship. Sometimes the scholars are blamed for the confusion and bewilderment which hang like a cloud over the minds of church-going people. But are the scholars to blame? Are there not ample resources for the would-be students of the Bible? The material is available. Who is to blame when it is left unused?

## Standards of Wealth

### A Parable of Safed the Sage

THERE was a certain city where they had builded a new Synagogue, and they sent unto me and requested that I would come and deliver an Address at the Dedication. And this happened also in another city and they did likewise. And the daughter of the daughter of Keturah inquired of me, saying:

Grandpa, when you dedicate a Church, do you leave that Church there, and go on and dedicate another Church somewhere else?

And I answered her, Yea.

And she said, complacently, We always have been rich.

Now for another man to fill his bag with churches, and go about like a Roaring Lion, presenting them unto various communities, as Andrew Carnegie did Libraries, would have seemed to her extravagant; but for her Grandpa to be Dedicating Churches and leaving them there did not seem to her too great a thing to be impossible; for we always have been rich.

Now I and Keturah have sometimes had as large a Stipend as Eight Hundred Shekels in a year, and sometimes we have had more and sometimes less. But we always have been rich. And there was a time when we traveled and ate our lunches out of a Shoe-box, and now we go into the Dining Car, and both times we have been rich. But this I notice when we travel now, that the daughter of the daughter of Keturah counteth it no sign of wealth to go into the Dining Car, but to order a table in our Section, and to have the porter spread a Towel upon it, so that we may open a Shoe-box and eat out of it, that seemeth to her a Distinction.

Now this I have discovered that there are men who are rich because they make themselves happy with what they possess, whether it be great or little, and there are men whom no sum of money could enrich, because their souls are poor.

But I am richer than the Tax Gatherer hath ever discovered, neither do I give account of my Chief Assets when I fill out my Schedule for Income Tax. For I am rich in Children and in a job and in the Joy of service. And three times a day we have something to eat. The daughter of the daughter of Keturah is right. We always have been rich.

## BY THOMAS CURTIS CLARK

### April

FOR lyric springtime we have waited long  
Whose hearts as well as heads have felt the blast:  
From sorrowing our lips had lost their song  
Till April topped the hill and brought at last  
The welcome news, which made our hearts beat fast—  
The news that winter had been bound and slain,  
That spring and song and joy were come to earth again.

And now that April, with her birds, is here,  
All care shall be forgot; sweet song shall lead  
Through waking orchards, where the dawning year  
Prepares a feast of beauty for our need.  
Our feet rejoice to press the freshening mead  
As we again explore the land of dreams,  
Of gay romance, by youthtime's clear and singing streams.

The north wind lurks no more; he journeys now  
Beyond the hostile reaches of the sun,  
Who soon, for our delight, shall trim each bough  
With rose and snow. He yields in power to none,  
That kingly orb of light: his race begun,  
The fields shall laugh again, all tongues shall sing,  
And heaven itself rejoice in earth's new blossoming.



# The Old Testament in the Christian Church

By William J. Lhamon

**T**HE Old Testament records present to us a group of Semitic tribes struggling through polytheism into monotheism, and concurrently through tribal conditions into national ones. These tribal conditions were not greatly different from those of other kindred tribes. There were polytheism and polygamy and slavery and warfare. There was the roving life of the shepherd, and trading carried on by caravans of camels, and patriarchal worship of local, hill-top, gods. Out of these conditions there came, with the progress of the centuries, the Hebrew state, known later as the Jewish state. During much of its history this Hebrew state was a typical oriental monarchy, with all the trappings of orientalism, kings and courts and courtiers, harems with multitudinous queens; a central, royal shrine and the highly ritualistic worship there of the localized god of the royal establishment; priests and sacrifices, soldiers and battlefields, and titles and taxes to the point of impoverishment. The kingdom of David and Solomon, and the later kingdoms of Israel and Judah were in type like those of Nebuchadnezzar and the Pharaohs. During the later centuries from the time of the Babylonian captivity to the days of Jesus the Jewish ideals of government were of the same oriental type; actual departures from the type were matters of necessity under foreign compulsion.

## HEBREW MONOTHEISM

But there was a unique feature in the religious development of the Hebrew people. Egypt, Babylon, Assyria, and at a later date Greece and Rome, remained luxuriantly, grossly polytheistic. The Hebrews became monotheistic. Through their history as presented by themselves in the Old Testament there runs a chain of protest against polytheism and the various cults of its various gods. This protest was carried forward by an order of men unique in history, the Hebrew prophets. No other nation has had the blessing and the stress of such a line of clear-visioned, daring and progressive souls as that indicated by the names of Samuel, Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Micah, and the unknown writers of Jonah and Job. Beside these might be placed the Hebrew philosophers of wisdom, pragmatists, believers in God but caring little for theology and nothing for ritual, intent on homely, common-sense righteousness and character. These unique men, especially the former, were the exponents not only of protest against the low-grade gods and primitive cults of their own and other peoples but also of progress toward one righteous God, and winnowed forms of worshiping him. They denounced bloody and sensual and unsocial and sexually abominable forms of worship of the old tribal gods, and they demanded of kings and priests forms of worship in which there were

"clean hands and pure hearts." In times when they still recognized other gods they asserted that Jehovah was jealous, and that he would have no worshippers except such as were exclusively his. The first commandment of the decalogue belongs to this period.

## GOD AS MONARCH

But at last Israel passed beyond this recognition of other gods and became truly monotheistic, declaring that there was no other God than Jehovah. There came a time when they cried, "Hear O Israel, the Lord thy God is one Lord." And more, they came close to our modern thought of the immanence of God in such lofty Psalms as the 103rd and the 104th. But of one thing they were sure. God was personal. They spoke of him under every possible category of personality. And because he was a person he sustained ethical relations to his worshipers, the relations of a ruler and a judge, a righteous ruler and a just judge. Thus the prophets reached the entirely wholesome doctrine of ethical monotheism, and this in spite of a world-wide and bitterly opposing polytheism.

But another feature attached to their monotheism. It was not ethical monotheism only, but monarchical monotheism also. They thought of God as the ruler, the monarch, the autocrat of the state. Their governmental ideal was the theocratic one. They had no such concept as the church in distinction from the state, or the state as distinct from the church. They identified religion and politics, and over all there was the reign of God. The prophets conceived of themselves as the spokesmen of this rightfully reigning God, and therefore they dared to speak with authority, rebuking, denouncing, exhorting, kings and priests. So the prophetic element is the element of growth, insurgency, and progress of the Old Testament.

## IN JESUS' TIME

All the forces of conservatism were against the prophets. Kings as a rule; priests almost without exception; and the dead weight of the people, soggy and satisfied with "the old-time religion that was good enough for them." The kings, while they lasted, surrounded themselves with oriental splendor. The priests exploited the people in the interest of their own caste and an elaborate sacrificial ritual. The people looked up to king and priest in superstitious awe. During the three or four centuries preceding the coming of Christ the Jews succeeded in stifling the voice of prophecy and in forming the canon of their holy Bible. During this period the sect of the pharisees grew, and the party of the sadducees, and the school of the rabbis. The latter cultivated the jots and tittles of traditional legalism to an infinite degree; the priests and sadducees devoted themselves to burdensome and endless rituals; while the pharisees pretended to practice a system

of ceremonies as intricate and deadening as ever dwarfed the souls of men.

So we come to the days of Herod and Jesus, and this is what we find: A Bible, a canon, the Old Testament, a most rich and varied body of sacred literature. In it there is the history of a people passing from tribal to national conditions, struggling, despairing, hoping, and triumphing through centuries. In it there is also a body of laws that grew, and changed, and were added to, and subtracted from through the same centuries. In it there is a list of taboos, of "unclean" animals and birds and reptiles and insects and dead bodies. There are various decalogues of a more or less primitive, and for the most part negative character. Even the fourth commandment, the Sabbath law, to which various additions were made as time passed, was a primitive law, framed in an age when the people were passing from pastoral to agricultural conditions and when they relied on oxen and asses and slaves for the tending of their fields and the marketing of their products.

There are many quite primitive laws, such as pertained to the seething of a kid in its mother's milk, the marring of the corners of a man's beard, the sowing of fields with "mingled seeds," and the execution of "witches" and "wizards." There is a vast body of ritual legislation evidently framed in the interests of the priests. Out of this there grew the centralized worship in Jerusalem, the court worship of David and Solomon and the later kings, with its daily and weekly and annual cycles, its army of priests, and its incalculable wealth of tithes and sacrificial animals. These ritual laws entailed a list of ritual sins, which in the eyes of the worshippers were sins against God, and were therefore as heinous as any social sins could be. There seems to be little distinction between ritual sins and social sins, or between social sins and sins against the laws of taboo. To touch swine's flesh or transgress the Sabbath were deeds quite as sinful as adultery and murder. For example, there is a story in the fifteenth chapter of Numbers of a man who was found picking up sticks on the Sabbath. He was arrested and "put in ward" till judgment could be passed on him. When Moses gave his judgment it was that the man should be stoned to death. Such enactments and penalties can come only from peoples passing through a relatively low stage of development.

#### LOGIC OF MONOTHEISM

The monotheism attained by the Hebrews under the glorious leadership of their prophets should have led them forward to the development of a world religion, for the logic of monotheism is catholicity. This was clearly seen and keenly felt by certain of the later prophets. The writer of the book of Jonah created his charming fiction in a mood of satirical protest against the narrow nationalism of his people, and in bold assertion that God was so great and compassionate as to care for the hundred and twenty thousand babies of six hundred thousand Ninevites, and also their "much cattle." And Isaiah, the later, the Second

Isaiah, catches and reflects now and again the same vision of God's universal love and appeal. But alas, these brave voices proclaiming the larger God were lost in the noise and turmoil of temple-building and rituals and sacrifices and priestly orders. Prophecy degenerated into apocalypse and the free spirit of the real "sons of God" died away in rabbinism. What should have become a catholic religion, reaching out to Alexandria, Antioch, Rome and the world, stopped at Jerusalem. Judaism became, and is, an ethnic not a catholic, religion. And its Bible, the Old Testament, is an ethnic Bible.

The Christian church has made in some ways an unwholesome, and even a dangerous use of this ethnic Bible. Resting on the unwarranted dogma of verbal inspiration and the consequent assumption of its inerrancy and infallibility, the church has thrown herself open to errors and abuses almost innumerable. Mormonism is a reversal to Old Testament ideals claiming Old Testament sanctions, even to the defense of polygamy. Roman Catholicism reverts, on its governmental side, to the theocratic sanctions of the Old Testament. Russellism, Sabbatarianism, Millenarianism, and our present "fundamentalist" agitation, all root themselves in this assumed validity of the Old Testament for Christian teaching. The worst thing that can happen to any religion in a growing, changing world, is to be bound to an infallible Bible made two thousand or three thousand years ago. This is especially true if the infallible book is supposed to speak with finality on matters of science and history.

#### BIBLE AND LABORATORY

The tragedy of today is that such assumptions are creating an impassable gulf between the Bible and the laboratory, and our ardent young people of the colleges and universities are bound, when the choice is forced on them, to stand by their museums, their laboratories, their microscopes and telescopes, and reject the Bible. In candor they cannot do otherwise. If, however, our young people are told the simple truth about the Old Testament, namely that it is as truly human and fallible on the one side as it is divine and inspiring on the other; that its writers made no pretense to science and history in our sense of these terms; and that they naturally and necessarily used the concepts of their times as media for their religious teaching—if this is done reverently the imaginary difficulties about science and the Bible immediately vanish. Then the Bible can take its natural and rightful place in the scheme of general culture and religious education.

The Savior himself has given us an example in his acts, and the most valuable hints in his teachings, as to the proper use to make of the Old Testament. He refused to be bound by its laws or its precedents. Contrary to the law, he touched a leper. Contrary to the law, or at least the rabbinical construction of it, he healed on the Sabbath just as on any other day, and defended himself by saying, "My Father worketh hitherto, and I work," thus denying the grossly anthropomorphic statement of Genesis that God rested on the seventh day. He seemed to care nothing

for the Jewish taboos and ceremonial washings. When his disciples proposed to command fire to come down from heaven and destroy certain Samaritans, pleading the example of Elijah, Jesus rebuked them, saying, "The Son of Man is not come to destroy men's lives but to save them."

#### JESUS AND THE OLD TESTAMENT

We are brought closest to his teaching in the synoptic Gospels, and especially in those portions of them that record his sermons, his parables and his conversations. In these he shows a fond familiarity with portions of the Old Testament. Evidently he had winnowed it for his own purposes, had kept what was usable in his proposed new kingdom, and had left the rest behind. The sermon on the mount is less a sermon than the platform of the Master's kingdom. Read in this light it is as significant for what is not in it as for what is there. In it there is not a word about circumcision or the sabbath, though the Jews placed tremendous emphasis on both. There is not a word about the elaborate sacrificial system, or the day of atonement, or the order of priests, or the laws of taboo, or ceremonial washings, or merely ritual sins and the various sacrificial purifications from them.

What a mass of tribalism and nationalism and ritualism and legalism and sacerdotalism falls away the moment the Saviour steps out onto the really catholic platform of his sermons and prayers and parables! He even takes special pains to repeal certain laws under the formula, "You have heard that it was said by them of old time . . . but I say unto you," thus putting his own authority over against that of the ancient tribal and ethnic legislators. And all the while that he is doing this he is affirming that he came "not to destroy the law or the prophets, but to fulfill them." Many times it happens in history that to save and fulfill the spirit of a great movement the temporary forms of it must be allowed to perish or pass away. Only thus can the spirit go out in life and freedom to be enshrined in other forms adequate to other times. The purpose of the egg is fulfilled only as the chick hatches and goes forth, abandoning forever the shell that once encircled it.

What Jesus really carries over from the Old Testament is its glorious line of prophets and the saving function of prophecy. These he brings to completion and climax. Isaiah finds himself again in Christ, corrected, heightened, intensified. And so of Amos, Hosea, Jeremiah, Micah, and the great and nameless ones who gave to us the Deuteronomic orations, the idyls of Ruth and Esther, the tragedy of Job, the romance of Jonah, the apocalypse of Daniel, and the never failing fountains of devotion in the book of Psalms. In Jesus we have at its best the freedom and daring, the "sweetness and light" of the spirit of prophecy.

#### ONE GOOD GOD

And one greater feature even than that he carries over to us from the Old Testament, the crown of its revelation, the summit of its glory, the secret of its saving power to the nations—its revelation of the one God who is good, its ethical monotheism. The theology of Jesus, his thought

about God, is the most winsome and wholesome that the world has known.

But even here we find his special insight, touch and daring. Having affirmed anew to us the God of his own people, he proceeds to divest their conception of Jehovah of one of its chief characteristics. Attention is called above to the autocratic, monarchical, theocratic, character of the Jehovah of the Old Testament. Jesus will not have it so. To him God is not monarch, he is Father. In the first recorded sentence from him the word Father is on his lips, and in the last as he dies on the cross. It is the Father's kind of perfection to which he exhorts us, and it is to the Father he would have us direct our prayers. The sermon on the mount is pregnant with the concept of God as Father, and when a prodigal would return it is the father who runs to meet him. It is true that in the Old Testament God is spoken of once and again as Father. But there it is a poetic concept rather than a governmental one. Fundamentally in the Old Testament God is ruler; fundamentally in the New Testament God is Father.

The difference is wide. When God ceases to be king it is time for royalty with all its trappings, its boasted "divine right," its impudent "blue blood," its crowns and thrones and armies and navies and ambitious "pan-pans" to be gone. When God becomes Father democracies, ecclesiastical, political, social, and industrial are on the horizon. The change is radical and tremendous. It cost to begin with the blood of the Savior himself, and it will yet cost the blood of myriads to make effective the fatherhood of God, the brotherhood of Jesus, and the democracy of man.

## The Iron Man

By Arthur B. Rhinow

"A LADY wishes to see you, sir," the private secretary announced. His voice was as soft as the rug under his feet. "Miss Helen Moore of Minden. She says she is an old acquaintance."

John Falconer looked up. His eyes were still keen, although the mysterious illness had dulled them. He gazed at Burns as though to comprehend, and then a strange thing happened. John Falconer smiled. Burns obsequiously smiled in return.

"Show Helen in."

The little woman was dressed with becoming taste, but in spite of a careful study of the fashion plates in preparation for her trip to the metropolis, she had not been able altogether to avoid the persistent marks of provincialism. He saw them and felt them, and for a moment he was a boy, standing with Helen beside the brook among the hills of Minden.

"How young you have kept!" he exclaimed after a greeting which had dispelled her embarrassment. Scarcely a touch of frost on your head. Still the old gold. You remind me—"

"Hush, John," she blushed.



But he would not hush. He talked of the old days and old friends. He folded his hands over his knees and laughed. A nurse glided through the room and glanced at her patient with concern.

"How I used to love that laugh!" Miss Moore beamed. "Do you remember—"

"You bet I do," he waved.

"But how are you?" she inquired. "Tell me about yourself. Your hair is white, but you look well."

"Oh, I'm not well," he answered sadly. "My body is straight and strong, but I have something—something uncanny. Everything looks shadowy to me. Nothing is real. My files, my desk, the faun over there among the palms, the pictures, my servants—all seem shadowy. Nothing is real. The doctors are puzzled." He paused, and his fine head dropped. "Even money," he continued, as though to himself. "And that always was more real to me than anything else."

She said nothing, but he observed the same expression of sympathy in which he had taken comfort many years

ago, when a hook caught in his toe.

"It started soon after I had pushed Simpson to the wall and gained control of his interests."

She did not understand, but he nevertheless felt the rebuke of her innocence. He touched her hand.

"Things look more real since you came," he said softly; "since we talked of Minden and the old chums. I wish we had married. Then neither you nor I would be lonely."

She tried to hide her blushes and her tears.

"Why don't you stay in New York? I believe I would get well."

"That is expensive, John."

"Oh, I'll pay all your expenses. I am very rich. I am the iron man. I never give up. Whatever I wanted I got. Whoever was in my way I crushed. Wealth is power."

"What's the matter?" she cried as he collapsed into a doze.

"It's all shadowy again," he murmured; "even you, even you."

## The Denominational Mind

By John R. Scotford

FEW Protestants are willing to confess their opposition to church union. The ideal is accepted as desirable—but in practice denominationalism is preferred. We are not insincere when we profess our interest in church union, but we are more sincere when we voice our loyalty to the denominational order. The chief obstacle to church union today is the hold which denominationalism has upon the mind of the American people. But wherein lies the fascination of the present order? We love to deceive ourselves, and the reasons which we allege for the support of an institution are frequently not the real ones. Especially is this true of denominationalism. Let us weigh the stock arguments which are urged in its behalf, and then see if we may detect the real source of its power.

### INTERNAL DIFFERENCES

Conscientious differences of opinion on the part of sincere men are supposed to be the basis of our denominational divisions. Unless a creed could be devised which would include all and offend none, church union could only come at the cost of some sacrifice of truth and much soft-pedaling of convictions. The problem waits for the coming of a theological prophet—so we are told. But if we look at our churches with honest eyes we must admit that differing views of truth are about the last thing which divide us into denominations. Men do not agree in theology, but their disagreements are far more bitter within the denominations than between them. It would be difficult to find two denominations farther apart than the progressive and the fundamentalist branches of the Baptists. So long as the Presbyteries of New York and Philadelphia can work together in the same church, it is folly to talk about theologi-

cal differences of opinion rendering church unity impossible. Our denominations may have had their rise in differing theological views, but they owe their continuance to other influences.

Denominational machinery is alleged to be another fortification of denominationalism. The hierarchies of the various churches are supposed to have protected their jobs by instilling in the minds of the people a great love of the denominational way of doing things. The cynics say that if we could only deport our ecclesiastical functionaries, church union would take place spontaneously. But this is an over-statement. Rare indeed is the bishop or secretary who is sincerely enthusiastic for church union. But we exaggerate the power of these gentlemen. They are neither loved as much as they imagine, nor feared as much as their enemies assert. The people do not take them seriously. In every denomination there is a smouldering insurrection against the ecclesiastical office-holders. The "Methodist worm" is not the only denominational dirt digger who is meditating a reverse movement. If the people really wanted church union, all the bishops and secretaries in Christendom could not stop it. Denominationalism persists, not because of the official machinery, but in spite of it.

### TEMPERAMENTS

The differing temperaments of different people is the most subtle excuse brought forward for the denominational order. We are told that there are at least three brands of religious temperament, the Methodist, Presbyterian, and Episcopalian, and that it is dangerous to mix them. Such a union might result in a revival, a heresy trial, and high

mass all happening at once! But this danger is more imaginary than real. If Protestant, Catholic, and Jew can live in the same apartment house, eat at the same restaurant, and send their children to the same school, surely Methodist, Presbyterian, and Episcopalian can worship in the same church. And they do. The community churches have rather less temperamental trouble than our denominational churches. The continual shifting of people from one denomination to another reveals what a slight hold their ancestral modes of worship have upon them.

But wherein lies the real charm of denominationalism? Bickering denominational churches, boasting of their own petty pretensions, currying to the favor of people with money or influence, presenting a partial view of both life and truth, suit the American mind of the day. The denominational clothes fit us better than the broader cut of a united Protestantism. But this is not a problem peculiar to our religious life. Much the same situation is found in every department of American activity. We are afflicted with the "Main Street" type of mind, which is not a matter of geography, but of temperament. Personal pride and influence are primary considerations. Our loyalties are more intense than intelligent. Prejudice is far mightier than reason. Noisy boosting drowns out constructive criticism. Conservatism is not so much honest regard for the past as plain stubbornness.

Many are the marks of this spirit upon our common life. In politics it gives us strict party loyalty and an intense horror of anything "socialistic." In foreign affairs it has inspired a policy of stupid insularity towards Europe and of bullying interference towards America. The antagonism between capital and labor springs more from prejudice than from the real clash of economic interest. The extreme but logical expression of this spirit is found in the Ku Klux Klan. With such a spirit dominant in our American life, it is but natural that we should have denominationalism in our religious life.

#### ACCENT OF DENOMINATIONALISM

Our denominations continue because our people feel more at home in small divided churches than they would in one large united church. The accent of denominationalism is more pleasing to their ears than the language of Christ. If the churches were all one, the Episcopalians could no longer turn up their noses at the noisy Methodists, and the Methodists could no longer look down upon the spiritually dead Episcopalians. Denominationalism is a happy and comfortable device by which we can all look down upon everybody else!

Denominationalism is less taxing in its demands upon mind and life than simple Christianity. It is easier to get hold of denominational distinctions than to fathom the mind of Christ. Denominational peculiarities are far less revolutionary in one's manner of life than Christian principles. The easiest way to avoid thought is to accept a label. Especially is this true of those who are outside of the active work of the church. The most belligerent Baptists are those who have not been inside of a Baptist church for ten years. Even as it is simpler to be a standpat Republican than to vote a split ticket, and less complicated

to run an open shop than to deal with labor unions, so it is also easier to be a dyed-in-the-wool Presbyterian or Disciple than to be a sincere follower of Jesus Christ. Denominationalism suits our taste, because in it we can follow the same habits of mind and thought which we use in other departments of life.

Before church union can come, the denominational type of mind must pass. The problem is not one of theology or ecclesiasticism, but of psychology. A new atmosphere in American life will give us a united church. Many general influences are broadening American life and thought. The war did more for us than at present appears. The automobile is enriching our life in an intimate and effective way. The increased fluidity of the population tends to destroy old traditions. Education grows more abundant in quantity and better in quality. People are thinking and working in larger groups all the time. A liberal press is developing. These influences are rapidly changing the atmosphere in which the church is working.

#### THE NON-SECTARIAN MIND

Church union waits for the coming of the non-denominational mind, first in the clergy, and later in the laity. We need men whose minds are not furrowed with denominational grooves. Their vision must be for the world rather than for the church. Their loyalty must center, not in the denomination, but in Christ. Their methods will be those, not of sectarian politics, but of Christian statesmanship. Within the church are many influences making for the creation of this type of mind.

Ministerial training is shifting from the small college to the large university. Both the denominational atmosphere and label are gone. Great is the service which our universities will render to the churches of the future by supplying them with leaders in whose minds denominationalism has no place. So also with our seminaries. They are moving from the country to the city, and from a splendid isolation to a glad cooperation with universities, and with one another. The influence of schools such as Union and centers of theological instruction such as Cambridge, Chicago and Berkeley can hardly be exaggerated. Their graduates are dedicated, not to the defense of creed or church, but to the furtherance of the kingdom.

Through cooperation in local, state and national bodies, the churches are learning to think and act in a broader way. The greatest achievement of these organizations is not so much the definite pieces of work which they have accomplished as the general atmosphere which they have created. Where interchurch activities flourish, the denominational mind languishes. In certain cities denominational lines are about as significant as the divisions of a cement walk—seen, but not felt. Such cooperation continued for a generation will give us a church united in heart if not in form.

#### COMMUNITY CHURCHES

The success of independent community churches has had a healthy effect. They puncture the bubbles of ecclesiastical pretensions by demonstrating how happily a church can get on without overhead supervision. When chal-

lenced by such an opportunity, both pastor and people find it easier to be broad-minded in thought and inclusive in sympathies than they had expected. Whether union comes in this way or not, these churches can help to create the atmosphere in which it will be achieved.

The pressure of human need is the greatest force for creating this new temper of mind and heart in our churches. Possibly our fathers had nothing better to think and preach about than denominational distinctions, but that is assuredly not the case today. The modern conscience is pricked about many things, but sectarian differences are not among the number. We have not time to bother about the mode

of baptism or the New Testament way of organizing the church, or the faith of the fathers as expressed in historic creeds, or the theory of the apostolic succession. Rather are we concerned with the evangelization of the orient, the redemption of business from the spirit of selfishness, the humanizing of industrial relations, the creation of a sense of racial brotherhood, and the destruction of war. The church which is interested in such matters will give denominationalism short shrift. It will not even stop to repudiate the denominational label, it will forget it. Denominationalism moves forward to neither victory nor defeat, but to utter oblivion.

## Books and Pulpits

By Earl F. Cook

TO the average person, as well as to the majority of authors and critics, there appears no intimacy between literature and religion. When a minister preaches sermons about novels he is commonly considered a sensational fellow who is gamely trying to fill heretofore empty pews. The indifferent public suspects him of imitating the technique of the yellow journals; the intellectuals accuse him of reducing art and beauty to virtue and puritanism; and his colleagues whisper that he is forsaking the gospel for the fleeting things of this world.

Although sounding wise, such judgments lack insight and are not warranted by the facts. Of course, there are ambitious clergymen who, by using this type of popular homiletics, seek to have the appearance of leading large and healthy congregations. As young office clerks dream of getting on in the business world, so they dream of getting on in their little denominational worlds. They have fellow-workers, however, who have only pity for such vanity, who are neither mere gatherers of curious crowds nor moralizers of art. These latter men are not the ones Lucile Meredith had in mind when she recently wrote in *The New Republic* that ministers, noticing the discomfort of their flocks in the presence of Main Street, called it a mean book. The ministers I have in mind are not superficially tickling the emotions and unctuously giving narcotics. They see the strong ties that bind novels, plays, poetry, criticism and their work together. They fully realize that religion issued from human life and exists primarily to energize that life, and that it is profoundly concerned, as Van Wyck Brooks says literature should be concerned, "in quickening our consciousness, in puncturing our complacency, in rising by the force of our own demands upon life to that sphere of joyous activity where we ourselves are able to shed light and communicate warmth." It wrestles as all great literature wrestles, with the fundamental perplexities and situations at the bottom of our existence. Its spokesmen are up against and work with the same tough material of the authors, and, when honest and frank, confess they have no adequate solutions to the fascinating and foolish puzzles of this queer world.

They are more interested in a Conrad than in a Harold Bell Wright, more in a Dreiser than in a Pollyanna. To fail in comprehending this, and to negate homilies on books with a mere wagging of the tongue, not only is misrepresentation and a revelation of ignorance, but, what is more important, such failure and negation perpetuate frontier habits of mind. They hinder from radiating into American life that literary and religious sanity of which we, as a nation, are in such great need and for which liberals are loudly shouting without much effect.

### AUTHOR AND MINISTER

The modern author, with ideals other than having a fat bank account and a summer home on the shores of some secluded lake, and the modern minister, with ideals other than having a big prosperous congregation and being an "influence" among smug ecclesiastics, are faced by the same basic obstructions in realizing their hopes. They are blocked by the great average of men and women. To the ordinary American reader there is little or no connection between the life he leads and the literature he reads. Books are apart from reality—creations to invite relaxation, to amuse him in leisure hours and to furnish him with inoffensive conversation. They are in his world, but not of his world; indeed they offer escape from his world. He holds them to be more or less distinct from his customary days and problems, delicate and artificial blossoms created by impractical, dreamy fellows who are never to be taken very seriously. By seductive advertising and the pressure of "a book-you-should-read" opinion, he may perchance be annoyed by a volume that holds a mirror before him and which angers him by its revelation of his hollowness. But these annoyances are few.

To this same American, religion is also in the world but not of the world. It, too, is not much concerned with the routine of his days. It evokes his respect and nebulous support, because of hallowed memories and social prestige. He believes its main business is with things called spiritual—a church, a Bible, a creed, a liturgy; these give him relaxation, soothe his tattered nerves and help him to forget the pelting details of the office. It may pass judgment



occasionally on social, economic and political conditions and maladjustments, but such judgments are not to be taken to heart. They may annoy, but they are only the meanderings of an impractical fellow who perhaps has even a weaker grasp of the cold harsh world of facts than the novelist. If the pulpiteer is too persistent and loyal to unpopular ideals, he can be quietly shifted to some unsuspecting and isolated church, by means best known to ecclesiastical politicians and denominational officers, much the same as a bothersome novel may be placed on the back shelves of the library or burned lest the immature be poisoned by its heresy or be aroused to cherish impure thoughts and wishes.

#### LIFE AND LITERATURE

No fundamental difference exists between these two attitudes. They both draw a line of cleavage between life and reality on the one hand and literature and religion on the other, and thus guarantee security to "Babbitt" habits of mind. The average American has a literature and a religion that are supernatural—above the natural and free from its demands. In spite of all his whooping for and pretensions of democracy, in these things he is still a slave to the feudalistic scheme. He allows them both to be handed down to him, accepts them credulously and criticizes little. Question the authority and worth of his literary hierarchies and off comes your head. Question the conventional expression of religion and off comes your head. In either case you are looked upon as queer and then are ostracized—the worst punishment a 100 percenter can imagine. The content under persecution is slightly different, but the scheme and setting are the same. The modern minister is subjected to theological and economic Comstocks and Sumners, mass stupidity and indifference, as the writers are subjected to literary puritans, mass indifference and lack of appreciation of good work. Until the line of cleavage is erased and these habits and moods are changed, neither literature nor religion will play a great creative part in the American scene. They will be minor, subsidiary, and contribute little to national life except the conventionalization and sanctification of what is. The modern minister will have none of this. He recognizes that he has a common cause with some writers and knows that an alliance is needed. That is why he takes their work into the pulpit. He does not exploit a fellow-worker; he supports him.

The modern minister rejoices when critics demand a literature organic to our native land, and novelists, dramatists and poets supply it. He feels, as they do, that we, as a nation, should cease dieting on a literature that consists solely of tales about intrigues manipulated by seasoned dowagers of New York and Palm Beach society, who are vainly trying to marry obstinate daughters to the right men. That is a small part of America—as small a part and as rare as real mystic ecstasy is in religion. The tale that is wanted is one of the energy, of the passion, of the soul of the people who make America, who contribute vitally to its life; books that reflect our Machine, our traffic-laden streets, our drab small towns, our railroads, wharfs, prairies, and our men, women and

children. America is primarily a land of "success" and "pep," of coal, iron, factories, mines, corn, hogs, wheat, schools, offices, and evangelical churches which echo all this noise and clatter; here and there sheltered and quiet Concord—residues of what Santayana beautifully called New England's Indian summer of the mind. Our literature should consciously be born of this life, its nobleness and weaknesses, its problems and romances. When artists try to master its dominant details and catch "the feel" of it, then the modern minister is rich in joy. He cares little whether this be in the ponderous, uncompleted "Trilogy of Desire," or in the suggestive directness of a Sherwood Anderson, or in the ragged, virile poetry of a Sandburg. He sees an attitude of mind that is not afraid of American life, but glad and sad in it, strong, majestic, alive.

#### WHERE RELIGION IS

He rejoices because in religion he is trying to hammer into shape a similar attitude. He is done with the indoor complaints of pale-faced ecclesiastics searching for God along sublimated, erotic paths. He, too, is in search of dominant details. His investigations are revealing to him that a religion worth its salt is not born in a parlor or in a pew, but in the grind and sweat of human existence. Most of its adherents mistake its creeds for the experience and thinking that eventuated in the creeds, much the same as many mistake the buffoon, Mark Twain, for the inner and real Mark Twain of "What Is Man?" and "The Mysterious Stranger." This minister is weary of the futility of trying to extract religion solely out of dogmas which record the spirituality of dead people and ages. Comparative religion, psychology and history enable him to comprehend its beginnings and evolution. In primitivity it was an institution built out of the life around the savage, out of his interpretations of mind, storm and dreams, out of his notions of loyalty and his instinctive wish to conserve what he found worthwhile in the tough job of resisting the bitter impact of starvation and inevitable annihilation. It was picked out of the very fabric of existence around him and woven back again.

#### VERACITY

The modern religionist sees this, as well as does the scientist, and he seeks to reformulate religion out of the experiences of men today, with their traditions, their culture, their Machine and its problems. He does this much the same as the modern author formulates and builds, yearning also to witness his work affecting the lives of people. He is burning to "recapture the first fine careless rapture" of religion, so that it can really be effective in the life of man again. He pushes aside comforting and stately transcendentalisms in order to stand firmly on the ground of fact. He cherishes no illusions about a providential dawn of a Golden Age and cares little whether man believes in one god, forty gods or no god, but he does want the tang of earth in religion. He does want men, women and children to be healthy of body, sane of mind, magnetic of personality; not dupes before ecclesiastical hocus pocus and gullible before suave but empty writing.

The intimacy between books and pulpits gains further impetus from the demand of both modern ministers and

writers—especially the critics of the Waldo Frank and Van Wyck Brooks type—for greater veracity in treating material. That an author should stick closely to reality and give it fine expression has long been the currency of critics. He indeed is in disrepute who overdoes his material, who uses tricks and plots simply to catch the loose cash and the fancy of the mob in its mad rush to forget that it lives. He is no more favored in the world of sane letters than Billy Sunday with his clownish antics and theological underworld is favored among sane ministers. He may indeed boast of huge sales, but if mere quantity is the mark of literary achievement, then Harold Bell Wright and his kind are mighty and should receive the Nobel prize. Literature that is literature does not cater to the crowd, even though it may satisfy. Its creator does not overdraw his subjects any more than a painter does his. Facts, problems, characters are spread on the canvas candidly. There is a sense of proportion, beauty and wonder, of coming to grips with life, of success and failure; all the threads of the texture are woven into patterns that mirror the maker's most honest vision of what he aches to unfold. The vicarious satisfaction he offers is not brackish and sickening, deliberately warped and distorted to agree with a preconceived theory of life, but has the lift and drag of life itself with all its varied artistry of the tragic, the comic, the ideal. His work is organic, and expresses its material as flowers, be they lilies or burdocks, reflect their seeds and soils.

#### THE ART OF MAKING DISTINCTIONS

Literature that achieves such a level of expression, or tries sincerely to attain it, is taken into the pulpit by the modern minister. He takes it there, not alone because of its own intrinsic value, but because it represents in the author's field of endeavor what he is trying to do in his. It is without cant and slick sophistry. It is not handicapped as he is handicapped when he stands in the church to voice the spirit of religion. When the minister speaks he has to fight not only the death-dealing power of inertia in the minds of his listeners, but he is encased by medieval methods of training. Hymns, phraseologies, liturgies and creeds very often squeeze even the most astute brains and tongues into unconscious submission to the naïve and the ridiculous, no longer germane to religion as scientific and modern philosophic study have made him see it. These parts of the religious machinery, venerable and hallowed by ancient honesty, fail, however, to catch and evaluate the spiritual wisdom and vision of the up-to-date intelligence. In the long swing of history they live as the dime novel lives. At best they are only partial and limited expressions of the experience of the sects that built them and love them, and their very partiality and limiting of the religious life is the source of constant dispute even among their closest adherents. They fence religion in, and against this the modern minister rebels. The wildest thing on earth is religion, and he knows it cannot be imprisoned by changing and rusting spiritual techniques. He sees all this and attempts to give it point and power. It is the background of his mind—indeed it is his mind—from which he weaves his words and does his work. As the

author tries to be true to his vision, so the clergyman tries to be true to his. And when he finds a writer succeeding at the task of having his pages organic in content, he discerns a fellow-worker and tells his congregation wherein lies the unison. Both of them are giving life not artificial coloring, but native. Their subjects are ever shifting and moving even when in their hands, but they are handling the same human stuff with the same hunger to be honest in moulding it nearer their ideals.

In spite of Menckenesque shouting and thumping to the contrary, the truly modern ministers are united with those writers who are trying to stimulate people to "an organized higher life." As many critics and authors feel the need of a new intellectual and artistic America, so they feel a similar need of reformulated expression and driving power in religion. They are as fierce as the critics in admonishing the American public to rise above its adolescent and conventionalized taste. But their efforts are dismissed as simply decoys to win converts. They symbolize the church, and as such are thoughtlessly and cruelly classified with the standardized barkers of organized religion. Their critics fail to practise what William James called the greatest of all arts—the art of making distinctions. True, they are in the minority, opposed at every turn, but they are stalwartly fighting a lonely battle with nothing to sustain them except self-respect and individuality. This group is often using the language of the sincere novelists and poets and ever their spirit in the thankless endeavor to arouse people to an appreciation of whatever is fine, noble and beautiful. It would be a great boon to the morale of these men and their handful of followers, for they are human, if the creators of literature and their larger following would recognize this relation and help it to come to fuller strength and sounder understanding. In a reactionary period like the present, co-operation between such people is far better than stupid criticism and uninformed denunciation. It would stop a lot of ministers, tired by the unequal struggle, from compromising and selling out, as men like Jack London, William Dean Howells and Mark Twain were forced to do in less promising days. It would be the beginning of a tradition that would save our writers and ministers from the body blows of a half-cultured people. Novelists, poets, playwrights, critics, and I might add ministers, would not, as Brooks says, "at the very outset of their careers find themselves extinguished like so many candles." There would not be so many spiritual casualties, and the creative will of this land would have richer and more fertile soil in which to cast its seeds. America would have a larger share of literary and religious sanity and beauty.

#### Contributors to This Issue

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## A COMMUNICATION

### Christian Missions and Imperialism

EDITOR THE CHRISTIAN CENTURY:

I am very glad that Mr. Roger S. Greene in *The Christian Century* for February 22 has taken up the discussion of Christian Missions and Imperialism which I began in an article under that title in the number for December 21. The subject appears to me very worth discussion and I welcome Mr. Greene's criticisms even though he treats me rather roughly and with a certain loftiness which I did not miss. His contention would appear to be as follows: While he agrees with one of my main contentions that the toleration clause should not be included in treaties, he feels that I discussed the subject out of great ignorance of the facts, that I made false, inaccurate and distorted statements and that I framed an indictment against a class when it should have been merely against individuals. May I be permitted a rebuttal?

Mr. Greene resorts so much to the argument *ad hominem* that I feel compelled with due modesty to introduce myself to him. I too have been a student of missions for many years, for at least eighteen. I have read the missionary literature, books, articles and reports. I have studied the subject on the fields in the east and elsewhere. For five years I studied the problems during intimate and even confidential association with mission administration in the United States. When I wrote the article which Mr. Greene finds so full of historical error I was fresh from a review of nearly all the missionary literature which has been published in this country since the beginning of American missionary work; I was even fresher from a study of the published diplomatic correspondence of the United States with the countries with which Mr. Greene is presumably most familiar, and I had even gone so far as to compare the published correspondence with the unprinted records in the department of State covering those periods to which I made most of my historical references. In my letter I wished merely to draw attention in a suggestive way to the undoubted relationship between imperialism and American Christian missions. Some missionaries (and their spokesmen) are imperialists; and more often missionaries and their constituency are made the tools of imperialists. This has been true from the day when the German emperors of the old Holy Roman Empire used to seek the blessing of the pope on their raids to the north, east and west down through the history of Spain, France, Germany, England and even of the United States.

As I wrote, I had in mind some of the very sweeping and not wholly unjust indictments which have been laid against the Roman Catholic missionaries as the agents of French imperialism. I was also thinking of the deplorable situation in the near east. I was wondering whether it was wise for American Protestants to seek so much political influence at the time both at Washington and at Lausanne. It seemed to me that they were setting precedents which if followed by the Roman Catholics would seem to Protestants extremely reprehensible. In the article I sought to challenge a certain smug self-righteous complacency which seems to be all too common among Protestants.

He cites Mexico, Alaska and Hawaii as illustrations of the fact that the great examples of American imperialism cannot be in any way associated with missions. In order not to broaden the inquiry I pass over the question of Mexico although my information on that subject does not appear to be precisely the same as his, and turn to Alaska. It is quite true that we purchased Alaska before there were American missionaries there. It is also true, as Mr. Greene does not seem to know, that when the Alaska purchase was in danger of failing to secure approval in congress the missionary constituency was appealed to to support the purchase on the ground that Alaska afforded new opportunities for the evangelization of the native. It was exactly the same argument which had been brought forward again and again by imperialists in the past and was to do service again in 1898. The purchase of Alaska was merely a fragment of the mightiest plan of far

eastern imperialism which was ever entertained by Americans. In the *American Historical Review*, October 1922, I set forth some of the facts and documents which bear on this subject. Since writing that article I have discovered other facts which I hope some day to publish.

Now as to Hawaii: Mr. Greene writes: "Even in Hawaii the period of active missionary work had ceased before the United States had become interested in them," that is, the islands. I would respectfully refer Mr. Greene and any others who are interested in checking that statement to Moore's *Digest of International Law*, Vol. 1, pp 475 et seq. and to *Foreign Relations*, 1894, II, both of which authorities Mr. Greene appears to be unfamiliar with. The facts are briefly as follows. In 1842 the United States proclaimed something very like a protectorate over the islands. In 1854, Secretary of State Marcy, ordered the negotiation of a treaty of annexation. During the greater part of the preceding thirty years, the American missionaries had been in almost complete control of the Hawaiian government. Doubtless the control was beneficial for the Hawaiians but we must admit that it set up an awkward precedent when the British and French missionaries set up similar regimes elsewhere in the Pacific. In 1867 Secretary of State Seward at the time of the Alaska purchase had a secret agent in Honolulu who appears to have been instructed to join in a plot then maturing to secure annexation. Some day I hope to publish at length the history of this episode which is now forgotten yet which is very disconcerting to American complacency. On March 20, 1890 the American minister at Honolulu paid the following tribute to the political value of American missionary work in the islands: "The missionary agencies and influence, he wrote, had 'served as a strong fortress to the United States in these islands' and the missionary constituency in the United States, its large financial investments in the islands and 'the large number of educated and resolute agents which it sent to these islands, secured an influence over the ruling chiefs and the native population which tied them as firmly to America as a permanent military force could possibly have done.'" (*Foreign Relations*, 1894 II, p. 315). It was argued with much force throughout this period that the decay of the political influence of the American missionary was one of the reasons why the actual annexation ought to be consummated. Personally I am glad that the islands belong to the United States. I cite this incident and refer to this document merely to indicate that, contrary to Mr. Greene's information, the relation between the missionaries and American imperialism in the islands was very direct. Nor did the relationship stop there; it was manifest in Washington. One Secretary of State with presidential ambitions which were subsequently gratified, was charged with having modified his policy in the islands to advance his political interests with the missionary constituency (*ibid* pp 69-71). That the political power of the missionary constituency in the United States was, and still is, very great, is a fact which I think must be accepted. Few candidates for public office have the hardihood to antagonize it and many make a direct and obvious bid for its support.

I now pass to China where Mr. Greene finds much to challenge in my statements of fact. He states that I distorted Dr. Parker's relations to Formosa. I submit that in making such a charge Mr. Greene should have been very specific. He should have indicated the exact nature of the distortion. I have gone into that subject very carefully and sought to form an opinion only after the most careful survey of the facts. Elsewhere I have written on the subject at length and I shall be deeply obliged to any one who will show where I have distorted the facts. In the absence of specific criticism on Mr. Greene's part I merely cite from one of Dr. Parker's despatches when he was urging with all the arguments at his command that his government ought to support him in his enterprise. "It is much to be hoped," wrote Parker, (Feb. 12, 1857) "that the government of the United States will not shrink from the action which the interests of humanity, civilization, navigation and commerce impose upon it." This is the



perfect formula of imperialism. The interests of humanity and civilization are always dragged in to cloak the demands of navigation and commerce. In Formosa it was coal that was desired; in other places it has been oil.

Mr. Greene scoffs at the charge that the integrity and sovereignty of China were at times subordinated to the desire for missionary liberty. I refer those who are interested to the following sources of information: the correspondence of U. S. Commissions Marshall, McLane and Parker for the years 1853-7 (H. Ex. Doc. 123, 33-1; S. Ex. Doc. 22, 35-2, 2 vols.); the Journal of S. Wells Williams, which is published in the proceedings of the North China Branch of the Royal Asiatic Society; the contemporary missionary literature of the day such as "Five Years in China" by Charles Taylor (Nashville, 1860). Even the Memoirs of Walter Lowrie, which were so carefully edited by his distinguished father, reveal how little regard the early missionaries had for the authority of the Chinese government.

It is quite true that the missionaries in China had a good deal of liberty before the Revolution, but that is beside the point. How had that liberty been obtained? I believe that it had been obtained by force of arms and that it was maintained by steady and persistent intimidation of the Chinese government. The measures used to maintain it were an impairment of China's sovereignty. After 1865 the rights of the missionaries outside the open ports rests upon a legal right which I think we ought to be honest and candid enough to examine. Its foundation stones were the French treaty of 1860 and the Berthemy convention of 1865. By means of the most favored nation clause in the American treaty of 1858 all rights granted to the Roman Catholic missionaries through the French treaties became the legal rights of American missionaries. The methods by which France secured the rights in 1860 and 1865 will not bear a moment's scrutiny. So befouled were they that the American missionaries were for many years reluctant to use them, but in the end they did demand them, and the enjoyment of these rights was supported by the American government and at times by visits of American vessels of war. I refer here merely to the rights of residence, ownership of property and the right to preach and teach outside the open ports. The Berthemy convention created a legal right but it was the same sort of a right that would have been conferred if the Japanese had taken possession of Chesapeake Bay, occupied the city of Washington and extorted from a conquered government the stipulation that the Japanese must have the right to own real estate in California.

In 1903 the rights which the American missionaries had enjoyed through the French treaties were incorporated in a new treaty with China. It would be gratifying to suppose that in 1903 the Imperial government was perfectly willing to open its doors freely to missionary work of every sort. Perhaps it was. It is a matter for which there is little convincing proof. Personally I question it and it seems at least self-evident that in 1903 the Chinese government was not a free agent. It may have been willing to sign the treaty, but it was by no means free to reduce missionary liberty had it so desired. Throughout the history of missions in China there has been an ugly relationship between "naked force" to use Sir Rutherford Alcock's expression, and missionary liberty. Many missionaries have wished it were otherwise and certainly the facts afford a warning as we plan for the future of Christianity.

May I also draw attention to the relation between imperialism in India and the missionaries? Mr. Greene thinks that there has been no such relation. I submit that it has been very close. By means of the "Grant-in-Aid" system by which practically every missionary school receives a subsidy from the government, the missionary becomes an agent of the British government. He is not a fictitious agent either. He is expected, among other duties, to report to the police when his pupils are known to have in their possession literature objectionable to the British government. Thus in fact the missionary becomes a deputy police officer among his converts. Without passing on the general question of British rule in India, without discussing whether it is proper for students

in Indian missionary schools to entertain seditious notions, I submit that when the missionary work becomes subsidized by the government and when the missionary becomes a deputy police officer, the missionary is placed in an utterly false position. That many Indians look upon the missionaries, Americans as well as British, as agents of British imperialism I know from conversations which are carefully recorded in my private journal. There is, I believe, some published literature on the subject.

In conclusion, please permit me to summarize. I believe that the initial impact of Christian missions is uniformly devastating to the social unity of the people where the missionary makes his converts. It weakens family ties, community ties, and even, in many cases political loyalties. The missionary seeks to build a new set of loyalties to replace the destroyed ones. In part he succeeds but the destruction runs faster than the construction and there is an interim of deplorable social and political weakness. At this point powerful commercial nations, through their governments, are prone to take advantage of the weakened condition of the people. There are, of course, other weakening influences aside from missions, but missions is certainly one of them. I know of no argument for the support of modern missions more potent than that they must be sustained adequately to build anew where they have perforce had to destroy. My main contention is that in this process of rebuilding the missionary and his constituency at home must be very careful not to support, or appear to support, the imperialism of his government and the commercial interests of his countrymen, which is taking advantage of the national or racial weakness which the missionary has in part created. Finally I make a plea for the retirement of some historical fictions such as Mr. Greene draws on to demolish my arguments, and I suggest also that we put aside our self-righteousness which is becoming such an obstacle to our usefulness in international relations.

Washington, D. C.

TYLER DENNETT.

[Mr. Dennett's latest book "Americans in Eastern Asia" has just come from the Macmillan press. It is a study of American policy in China, Japan and Korea, with passing attention to Siam as well as to the Pacific and Indian Oceans in the 19th century. It is based primarily upon the archives of the state and navy departments at Washington and upon other manuscript sources. The author has reviewed all previous histories which bear on this subject in the light of the American records. No similar undertaking for the entire period has ever before been attempted. The result is a scholarly and very readable book in which will be found an immense amount of hitherto unpublished material some of which greatly alters the older statements of British, French, Chinese, Japanese, and Korean as well as American policy. The book is a judicial statement entirely without partisanship in the present controversies of China, Japan and the United States.—THE EDITOR.]

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THE CHRISTIAN CENTURY PRESS  
508 S. Dearborn St. Chicago

# British Table Talk

London, March 6, 1923.

MANY thoughtful observers are troubled by certain present tendencies in the press. Mr. Hamilton Fyfe, who now edits the Daily Herald, at the Free Church assembly severely attacked the stunt-press, and singled out for his special censure the influence of the proprietor, as distinct from that of the journalist. Others are inquiring how far the press is to be allowed to go in its reports of such cases as the Russell divorce case. Is the line to be drawn anywhere? If not, it will soon be impossible for certain papers to be taken by those who are responsible for the influences which surround young children. Most sensible people are in favor of candour; but it does not appear to be part of our education to read the nauseous details of the divorce courts.

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## Methodist Reunion

The problem of the reunion between the three great Methodist communions has been advanced another stage. The three are the Wesleyan Methodists, the Primitive Methodists, and United Methodists; all the circuits have now voted with

	For.	Against.
Wesleyans .....	581	135
Primitive Methodists .....	238	26
United Methodists .....	39	0
	853	161

Circuits suspended judgement, whose vote was not decisive, or failed to report:

Wesleyan Methodists .....	42
Primitive Methodists .....	42
United Methodists .....	42
	126

Circuits desire amendments:

Primitive Methodists .....	239
United Methodists .....	280
	519

These facts are important as showing that the way is open for further conference; but clearly the time has not come for a final settlement. Among the amendments for example which are pressed from the Primitive Methodist side are some which it would be hard for the Wesleyan Methodists to accept. These amendments are chiefly concerned with the position of laymen. 119 Primitive circuits desire that laymen shall be permitted to administer the Lord's supper; now this solemn office is reserved for the ministry among the Wesleyans.

In view of the statistics, the united committee has decided to recommend the three conferences to re-elect the committee in order that the next year may be spent in improving the scheme and in the promotion of united gatherings. It is understood, for instance, that the home missionary committees are to promote a united campaign of evangelistic work during the coming Methodist year.

The amended scheme is to be submitted to the 1924 conferences and the final act which concerns a bill to come before parliament cannot, therefore, be proceeded with until 1926."

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## The Actual Limitations of Science

Here are wise and forcible words from Dr. L. P. Jacks. They are reported in the Sunday School Chronicle, a paper worth watching. "Life to you and me presents itself as an endless movement in which the march of science never quite overtakes the final problem of its own application. The point where responsibility rests upon us all is always just ahead of the last point reached by advancing science. The more the pursuer quickens his pace, the more the fugitive quickens his. This inability of science to over-

take responsibility is what I mean by its limitations. The applied sciences are no exceptions. They are, rather, the chief examples, precisely those which are most easily misapplied by bad men. Applied science will tell you how to make a gun, but it will not tell you when to shoot nor whom to shoot at. You say that moral science will look after that. I answer that moral science, in revealing the right use of my gun, inevitably reveals the wrong use also, and since the wrong will often serve my selfish purpose better than the right, my neighbors run a new risk of being shot at and plundered. A bad man armed with moral science is another name for the devil. If Mephistopholes had been examined in moral science in the University of London, he would have carried off all the prizes. At that point moral science and natural science are both in the same boat.

"How shall we name this fugitive thing which science never catches? I have called it 'life'; others call it spirit or soul or sense or, perhaps, the will. I do not think it matters greatly what we call it, so long as we recognize that it exists, and that it carries in its arms the fortunes of mankind. Let education look to that. This is the point where all the enterprise of education and all the activities of religion come to their focus—the point of responsibility. If we do it at all other points, and leave the point of responsibility uncared for, we shall inevitably come to grief. The critical task of civilization begins at the point where science—both natural and supernatural—leaves off."

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## The Cautious Church

This from the Challenge: "The churches have not yet played their part for peace. Their leaders have a great opportunity before them if they will only place first things first and the peace and welfare of the world before national interests and ambitions. It is a step in the right direction that the British council of the World Alliance for Promoting International Friendship through the churches has sent an invitation to the corresponding councils of France, Belgium and Germany to meet for concerted action in the present European crisis. This is good, but it is not enough. A clarion call from Rome and Canterbury, Westminster and Geneva, if such could be imagined, might yet save the situation, and at the same time re-establish the church in the esteem of the world. The church lives by risk and adventure; its caution has always been its curse."

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## A Pioneer of Missionary Education

Alexander Duff went from Scotland to India in 1829; he had two shipwrecks on the journey, but he reached Calcutta in May 1830; at once he chose his method; he would use for his instrument the education of the Bengalis and for this he would employ not Sanscrit but the English language. It was a bold invitation; almost all the missionaries were opposed to it, Carey being the greatest of the exceptions; but the young Scot went his way and did a work for Christianity in India which can never lose its power. The converts whom Duff won for Christ were many and were drawn from the highest castes. Never since that time has there been in Calcutta so great a movement towards Christ. The significant work of Duff—this is the marvel—was understood by him in a flash, and the achievements by which his name will stand were wrought in the early years of his long ministry. He lived to become a great leader in India and in Scotland; he did most admirable work; but the one thing for which he will be honored when the story of Indian Christianity is told, was the brave and lasting work of his youth. The story has been excellently told by William Paton in a book published by the student movement—Alexander Duff, A Pioneer of Missionary Education. The traditional picture in one's mind of Duff is that of an aged ecclesiastical leader with a tendency to an old-fashioned and very leisurely oratory; but it is good to be reminded that the Duff who laid the foundation of modern

Christian education in India was a young man. There is a tendency, greatly to be deplored, to put all the wonderful achievements of heroes down to their venerable years. But many of them did their significant work while the dews of youth were upon them.

#### A Correction

I owe an apology to the readers who see these jottings week by week. Some time ago I reported the use of a prayer in an English borough and said that it was composed by a youth in that borough. This piece of news I took from a journal, but even the wisest journals err sometimes. The prayer was in its origin from the heart of Dr. Rauschenbusch. I am grateful to the kind reader who in pointing this out used generous and encouraging words.

The mistake may have one counter-good, if it enables me to say how grateful all who seek for a nobler order of life are to Dr. Rauschenbusch. His works have had a great power directly and indirectly through their inspiration. I ought to have known, but did not know the Prayers of the Social Awakening. My error has brought me this gain.

#### And So Forth

Among the invalids of the moment we must reckon Rev. J. E. Rattenbury of the Kingsway mission, one of the leading Wesleyan Methodist preachers and Dr. J. C. Carlile, the well-known Baptist. But on the other hand, certain others are back again and on Sunday, March 4, I had the pleasure of hearing (by wireless) Dr. Norwood of the City Temple who is back again. . . . The chair which Dr. Headlam vacated on his appointment to the see of Gloucester has been filled by the choice of Dr. Goudge. He is a sound scholar, not identified with any pronounced school within the church; he would be described as a churchman without adjectives. . . . The Free Church Council has received the offer of 5,000 pounds from the Right Hon. J. R. Fergus on condition that another 5,000 pounds shall be raised; towards this 2,000 pounds was contributed during the Bristol meetings. The financial needs of the council have been for a long time serious; but it seems as though Mr. Nightingale, the new secretary, is establishing a strong position for the council.

EDWARD SHILLITO

## CORRESPONDENCE

### A Governor Trying to be a Christian

EDITOR THE CHRISTIAN CENTURY:

SIR: Colorado's new governor, William E. Sweet, is no mere theorist on the efficacy of good will. He is developing a program of experimentation which will be watched by liberal Christian leaders everywhere. His conception of his office as governor of the commonwealth is that it offers a splendid opportunity to demonstrate the application of Jesus' principles and spirit to the problems of every group of people in the state. He has entered upon his duties with a social passion which dominates his entire program. Unusual gatherings are taking place at the capitol, the rendezvous in times past, according to Judge Ben Lindsey, in "The Beast and the Jungle," of a type of politician decidedly inimical to the common welfare.

In an address given shortly after his inauguration, Governor Sweet described the attitude of mind of two important groups of the city of Denver. Here were the labor leaders gathering week after week in a hall on a downtown corner, meeting always the same men, thinking the same thoughts and reading the same periodicals. On another corner, in a luxurious club building, were the bankers, manufacturers and business men, always meeting the same crowd, reading the same magazines and discussing life's problems from the same angle.

"Frankly," said the governor, "both groups remind me of a dog chasing his tail; they get nowhere; they do not mix; their viewpoints are antagonistic. Though their interests are bound together in a multitude of ways, they have never met on any basis which would favor a mutual understanding."

On a recent Saturday night there came together at the governor's invitation nearly one hundred Denver citizens representing the two groups mentioned above. They met in the executive chambers of the state house. Their very presence under such circumstances gave evidence of a desire to find a way out of industrial conflict.

The occasion was an address by Judson G. Rosebush, president of The Patton Paper Company of Appleton, Wisconsin. The sincerity and broad humanitarianism of the speaker disarmed all criticism from either group, and yet his message was revolutionary in its implications.

"A new concept of freedom that centers around our obligations rather than our rights is the present greatest need in order to secure harmony between labor and capital and the public as well. The new definition of freedom is the right to do those things that are socially advantageous to the community as a whole."

Mr. Rosebush condemned the attitude of superiority on the part of employers and advocated the recognition of the priceless

personality in every man who labors. "The stability of the job is held dear by the worker and the attainment of that stability must somehow be secured. I am convinced that a society cannot last in which the wealth is in the hands of the few and the great mass of men are not given the opportunity to earn a saving wage. Our basis of the ownership of industry must broaden out to include the workers in large numbers as stockholders."

The almost unanimous approval of this address by employer and labor leader alike was the encouraging thing about the occasion.

Suffice it to say that no such gathering, called together under such auspices, has ever before been witnessed in Colorado's state capitol. Without doubt, other innovations are in store. So the chief executive of that state interprets his opportunity to "seek first the kingdom of God."

Denver, Colo.

PLATT R. LAWTON.

### The Primitive and Scriptural Church

EDITOR THE CHRISTIAN CENTURY:

SIR: After a somewhat careful examination of the writings of representative doctors of the various branches of the Christian church, I have failed to discover a single one which has not grown from Apostolic planting, and borne the fruit of apostolic teaching and practice. There is something both interesting and uplifting in this fact of good pedigree. It saves us all from ecclesiastical confusion and boasting. The modern appellations given to our religious bodies, like the modern names given to our daughters, only prove the right of even old families to add a little to their ancestral crests. A modern name may be given to that which is very antique. In illustration: The Baptist church, which had its christening in the sixteenth century, was born sixteen centuries before. "The Baptist denomination," says the Baptist Encyclopedia, "was founded by Jesus during his earthly ministry. Next to the teacher of Nazareth, our great leaders were the apostles and the elders, bishops and evangelists, who preached Christ in their times. The first Baptist missionary journal was the Acts of the Apostles."

Dr. Dexter tells us about "the original Congregationalism of the Acts of the Apostles." And the constitution of the Illinois Association says: "The New Testament contains in express precept, or in the practice of the apostles and primitive churches, all the principles of church organization and government."

The Protestant Episcopal church is the theme of Professor Spencer, who narrates the facts connected with the consecration of the first American bishops in England, and adds: "The two archbishops, and the bishops of Bath and Wells and of Peter-



borough, united in the solemn act of giving the apostolic succession to the American church."

Dr. Krauth, writing for the Lutheran church, and of the reformation in Germany, says: "The reformation took into its heart the life-streams of sixteen centuries, and came forth in the stature and strength of a Christianity, grown from the infancy of primitive ages, to the ripened manhood of that maturer period."

"Methodism, so called," said John Wesley, "is the old religion, the religion of the Bible, the religion of the primitive church." And having marked out the plan for the formation of the Methodist Episcopal church in America, Mr. Wesley wrote: "They are now at full liberty simply to follow the scriptures and the primitive church."

The Roman Catholic church, as we all know, goes back, in its earthly history, to the time when our Lord gave to his apostle Peter the keys to the kingdom of Heaven.

This is all very well, and a good case seems to be made out for each of these denominations. Yet we cannot forbear making mention of the fact, borne witness to by two different writers, that Presbyterianism, the first born, will finally enfold all the redeemed in her embrace! Says Dr. Breed, of Philadelphia, "Any church in which a body of elders form an active, efficient, governing force, is so far a Presbyterian—that is an eldership—church." And no careful reader of the Bible need be told that such an eldership existed in the church at least as early as the time when the church was yet held in bondage in the land of the Nile and the pyramids! Out of the burning bush on the slopes of Horeb came the command: "Go call the elders!" And a more recent writer affirms of this same polity: "It was the order of God's church from the beginning. It was the order of that church as recognized by Christ. It was the order adopted by the apostles in the organization of the Christian church. It is the order which was disclosed to John of the church above!" "And round about the throne were four—and—twenty elders (presbyters) sitting. . . ." There it is! We have listened to a spokesman for each of these denominations: What further need of witnesses? Shall we let the elders have it?

Yakima, Wash.

JAMES M. THOMPSON.

## Does France Have an Invisible Partner?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am an American by adoption, British by birth, French by descent. I am naturally interested in the fate of the nations from which I derive my existence in the one case and my name in the other. My ideals, I think, are American. France and England are natural enemies. Germany and England are not. I am not a bigot, far from it, but to what extent can the hand of Rome be traced in recent happenings in France.

A tremendously powerful Catholic nation in the west of Europe, a devitalized Germany, Britain back to her old policy of "splendid isolation." It only wants a rejuvenation of Spain and Italy, a democratization of the Latin countries after the manner of the French republic, and what have we. A new Holy Roman Empire? Or perhaps to meet the exigencies of the age, a papal federal republic of southwest Europe.

In the spring of 1914 we said that war was an impossibility. One of the great London dailies suggested that Lord Roberts' friends should take care of him, lest he make an utter fool of himself. I hope I am not unduly selfish, but there is a little face smiling at me as I write. Its owner will be of draft age in a dozen years.

Wyoming, N. Y.

FRANCIS JAMES MALZARD.

## Specialists and Specialists

EDITOR THE CHRISTIAN CENTURY:

Gentlemen: I acknowledge receipt of your notice that my subscription to your weekly will expire April first. Perhaps it is just as well so, as I am not in sympathy with the editorial attitude of your paper toward the French invasion of the Ruhr, and I have no inclination to help spread German propaganda by re-

newing my subscription. My personal feeling is that the editors of the religious press make a sad mistake in writing political editorials. Such are entirely out of their province. When I want information on political affairs I look to the secular press, whose editors are specialists in their line, just as the religious press editors are specialists in their line. I feel that much of the responsibility for the woeful unpreparedness of the United States when it entered the recent war and the terribly extravagant conditions that arose from our feverish eleventh hour preparations falls upon the paralyzing influence of the religious press. Its pacifistic editorials, in connection with the letters with which President Wilson was showered from the states remote from the Atlantic seaboard—safe from invasion—inspired by those editorials, doubtless did much to deter our pro-German president from taking the prompt action that an abler executive would have begun at the time of the sinking of the Lusitania. As a result, the American troops were sent to France without artillery and at great sacrifice of life because we were two years late in getting ready for the inevitable.

I presume that nothing friendly to the French will influence your pro-German editor, but I think that he will find wholesome reading in the accompanying syndicate letter from Frank H. Simonds and also the opinion of the editor of the London Spectator as to Woodrow Wilson, also inclosed.

Hartford, Conn.

CHARLES G. CASE.

## Miracles—Possibility Versus Evidence

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder if such a discussion of the miracles of Jesus as that by Dr. Calkins in the sermon which you print, quite meets the need of this generation? The thoughtful young people of my acquaintance are not asking if miracles are possible. They are asking, What is the evidence? In their school reading they have found literature abounding in descriptions of miracles founded on the naive conceptions of the pre-scientific age. Many of them have read in White's "Warfare of Science and Theology" the detailed account of the miracles that grew up around Xavier a few years after his death. They know that modern scholarship ascribes the earliest gospel to perhaps forty years after the death of Jesus. To the college men and women of today the evidence for the miracles is so faulty that a discussion of their possibility does not interest them.

What they need to have presented and developed is the last part of Dr. Calkins discourse, not the first; the life and teachings of Jesus, not the wonder stories that always have clustered about striking personalities in an uncritical time.

Lawrence, Kan.

R. E. EDGERTON.

## THE SUNDAY SCHOOL

### Moses, Liberator and Lawgiver\*

ONCE in awhile God seems to create a full-orbed man. Moses stands forth in history as almost complete. He had his limitations. He was not much of a speaker, but more of an organizer. He sometimes lost his temper. It is said that once he killed a man for oppressing one of his fellow-countrymen. He was a tremendous worker, but when his associates failed to reach the standards he had set, he lost all patience, as when he came down from the mountain. These are serious flaws, but the rugged man stands out in spite of them. In the British Museum you see the famous Elgin marbles, badly broken, but you can trace the superb outlines of heroic figures. Moses was human and therefore imperfect, but he was of gigantic mold and of superior quality. Angelo found in him a figure to his liking, as his Vatican statue shows. It is not our purpose to seek out the faults of Moses. Ingersoll wrote upon "The Mistakes of Moses." Moses lives while Ingersoll fades. This is because the successes of

\* April 22. Scripture text, Ex. 14:10, 13-22.

Moses so far exceed his mistakes. "The good that men do lives after them." We remember Moses as a liberator and as a lawgiver. When you stop to think of this you find that the combination is a rare one; usually the lawgiver is not a liberator. Usually one type of man binds men with laws and quite another type of man comes along as liberator. Many years after Moses was made such, a tyrant for rabbis used his great principles to bind men. It was then that Jesus appeared as a liberator, saying, "You have heard but I say." In these days there are many literalists who make Jesus a legalist who binds men with requirements and details. Jesus gave us the great principle of love. He taught us to be brotherly. He gave us the Golden Rule. He set us free. We are as free as Truth and Love. We are not held by petty rules but by broad and noble principles. It is a bigger contract always to live like a gentleman, than to obey the rule of not eating with one's knife. It is a bigger contract to live like a child of God all day Sunday than to go to church at 6 a. m. It is a larger proposition to live like a Christian seven days in a week, three hundred and sixty-five days in a year for seventy years, than it is to be correctly baptized. It calls for vastly more grace to live as a minister should for fifty active years of service than it does to have hands placed precisely on one's head in ordination. It is much easier to have your feet washed in a church service once a year, than it is to live humbly with thy God all the season. To give tithes of mint, anise and cummin is never difficult, but to give your whole body, mind and soul to God is a vast undertaking. Jesus was both a lawgiver and a liberator. He delivered from the intolerable burden of rabbinic doctrines and he gave us the beautiful law of Love. Under that law may we come to flower and fruitage.

*Moses was trained.* It is well to remember that he was called to his great position because he was fitted for it. Into his young life was poured the love and teaching of a truly noble mother. Adopted by the royal court of Egypt, he was given the best university education of that day, which is by no means to be despised. He possessed a disciplined mind; he was able to think; he could organize a problem.

*Moses was not a mere iconoclast.* He gave them Canaan for Egypt. He put something in the place of what he took away. Today we destroy the saloon, but we do not make the church an attractive place on week-days. We inveigh against bad shows but we do not encourage good dramatics. We fight dance-halls, but we do not provide social centers. Moses was wiser. He destroyed only to fulfill. Guided by God, he led his people to the edge of the Promised Land.

JOHN R. EWERS.

## BOOKS

**WE ARE HERE—WHY?** By Edna Wadsworth Moody. 312 pp. (Marshall Jones Co.) \$2. Oriental mysticism, faith cure, and similar allied interests are discussed in a fashion somewhat less dangerous to health and happiness than such volumes usually are.

**A RECEIVERSHIP FOR CIVILIZATION.** By Duren J. H. Ward. 328 pp. (The Four Seas Co.) \$3.50 net. Iconoclastic criticisms of the church and her ministry by one who insists that most of the religion outside the church is interspersed with fragmentary history and more fragmentary philosophy. Nevertheless erratic though the book is, one finds passages that should prove helpful to religious leaders.

**SEEKING THE CITY.** By J. Gurr Reed. 160 pp. (The Pilgrim Press.) \$1.50. This commentary on Pilgrim's Progress was delivered as a series of Sunday evening sermons by the pastor of Richmond Hill Congregational church. Bunyan's immortal allegory is discovered to have varied social meanings.

**THE ORACLES OF GOD.** By W. E. Orchard. 237 pp. (The Pilgrim Press.) \$2.25. The most unique figure in a British pulpit sets

himself to the exposition of the minor prophets with results that will commend themselves to modern readers. The prophet is made to continue his testimony in our modern world.

**ALTARS OF EARTH.** By Hubert L. Simpson. 252 pp. (The Pilgrim Press.) \$2.25. Genesis and Ecclesiastes provide sermon themes which have far more than antiquarian interest. The British gift for expository preaching is here well exemplified.

**DRAMA IN RELIGIOUS SERVICE.** By Martha Candler. 259 pp. (The Century Co.) "Every church basement a little theater workshop" is an arresting slogan. The new dramatic movement in religious circles has here an apologetic and a manual.

**OUR AMBIGUOUS LIFE.** By John A. Hutton. 250 pp. (The Pilgrim Press.) \$2.25. The Scottish pulpit maintains its great traditions in Dr. Hutton who in this volume presents a series of sermons which are biblical, mystical, and artistic.

**THE CONSCIOUSNESS OF JESUS.** By W. Chapman. 128 pp. (The Pilgrim Press.) \$1.25. This study of Jesus by a British layman is critical enough to raise a question about the virgin birth, but religious enough to see in Jesus the world's Saviour. Freshness and lack of conventional phrasing mark this essay.

**THE CHRISTIAN UNITY MOVEMENT IN AMERICA.** By Frederick Lynch. 92 pp. (The Pilgrim Press.) \$1.25. These lectures on Christian unity were first delivered at the University of Sweden and treat sympathetically and hopefully the growing consciousness of the need of Christian unity in America. The obstacles to the further unity of the church are courageously faced.

**MISSISSIPPI VALLEY BEGINNINGS.** By Henry E. Chambers. 372 pp. (Putnam.) \$4. All the picturesque, romantic past of the Mississippi valley, with its changing tides of civilization, is described in this book. Accuracy has not been sacrificed in the telling, and Mr. Chambers has offered a new work that carries a fascinating tale of our too often unappreciated Valley Country, that is rich in historic incident.

## TAINTED NEWS

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

Dr. Willett spoke four noondays in Keith's theater, Indianapolis, before Easter and spent the entire period of holy week in giving daytime and evening addresses in Decatur, Ill., under auspices of the united churches. He was elected president of the Disciples congress at Indianapolis last week where he made an address on "The Church's Struggle for Unity," under combined auspices of the congress and the local federation of churches.

Dr. Newton made a profound impression at the Disciples' congress, with four addresses. Since January 1 he has made 59 addresses outside his own pulpit.

Dr. Hough has been invited to return to Northwestern University in June to deliver the baccalaureate sermon. Before going to Detroit Dr. Hough was president of Northwestern.

Dr. Morrison took the first hour of the Good Friday services at the Capital theatre in Detroit, followed by Dr. Joseph A. Vance and Dr. Merton S. Rice for the succeeding hours. On the Monday morning after Easter Dr. Morrison addressed the union ministers' association of Indianapolis on the subject, "Wanted—Priests for the Social Gospel."

The Doran house will shortly publish a new book of verse by Mr. Clark.

As chairman of the program committee of the conference of community church workers to be held in Chicago in May, Dr. Jordan is assembling an array of talent and themes which will surprise that portion of the public which has not kept informed concerning the progress of the community church movement.

Dr. Ewers is launching a new church building enterprise of large dimensions in his Pittsburgh parish.

\* \* \*

### Dr. Bitting Gives Baptist Theology Good Advice

Dr. W. C. Bitting of St. Louis has just completed a series of lectures at Crozier Theological Seminary on "The Teaching Pastor." He pointed out the hazards of such a ministry when one is unprepared for it and when one is inclined to make the pulpit a laboratory. The modern study of the Bible was set forth as the remedy for sectarianism. Varieties of biblical interpretation tend to be eliminated under the historical method of examining the scriptures. The lectures left a deep impression upon the minds of the young men with reference to their responsibilities as educational leaders in their communities.

### Union Church Comes to Large Success

In the pioneer days of Illinois, Metamora had six evangelical churches besides the Roman Catholic. In 1877, these struggling churches with their occasional preaching and competitive program came together and formed an organization called the Christian Union Church. Recently this organization erected a twenty thou-

sand dollar church which will provide more modern facilities in this community. Prof. Silas Jones of Eureka, a former pastor, has been called to dedicate the church. It is often asserted that the older order of union church uniformly failed. This is only one of many instances to the contrary.

### Eastern Capital Finances Experiment Station

The religious welfare of the students of the state universities where thousands are enrolled in each school has become a problem that is engaging the best brains of the country. Eastern capital is

behind a project to try out an experimental school of religion, and the University of Michigan has been chosen as the institution where the new idea will be tried. An undenominational school of religion, separate from the university, but adjacent to its campus, will offer courses in religion to undergraduates, not to help in training ministers, but to inculcate the principles of the Christian religion. No arrangement has been made for university credit, though the work done in the new institution will be of university rank. On the board of trustees of the institution are Deans Cabot, Alfred H. Lloyd and Henry E. Bates. It is proposed to

## Connecticut Churches Want Better Laws

THE Connecticut state federation of churches has a committee on social service that goes right after the things it wants. It scrutinizes all new legislation, and the bills are reported back to the members of the churches with recommendations for or against, and the reasons for the recommendations. In February there was issued a very interesting circular called "A Survey of Proposed Social Legislation in Connecticut." This document shows that the state is very much alive on modern issues, and the churches propose to throw the weight of their influence in favor of advanced legislation.

The legislature is considering a bill which would limit the hours of working women in factories to nine hours a day, and fifty hours a week. The argument of those opposed to the bill is that women will lose their jobs to men if their hours of labor are restricted in this way. Statistics are adduced to show that this does not happen, as the factories are anxious to secure the labor of women even under these restrictive conditions. The committee argues thus: "The public should demand the shorter working day for its own protection and the future of the state. Ten hours a day spent upon monotonous, repetitive processes by women standing or sitting in the same spot all day in the inside air of the factory depletes their vigor and endangers the health of their offspring."

The uniform act is a bill before the legislature which will compel the support of an illegitimate child by its father after due court trial in which paternity is established. It does not deal with the question of legitimation or the rights of inheritance. The committee submits the following facts in favor of the bill: "The death rate for children born out of wedlock is generally two, three or even four times as high as for those of legitimate birth. Besides the risks encountered in coming to birth, they encounter a thousand others that fall only to the children of the unmarried."

The matter of Sunday legislation is also a live question in the state. In this state, as in others, commercialized recreation interests are seeking to secure legal

favours not granted to other forms of business. This will be resisted by the federation committee. The committee declares itself in favor of the following principles of Sunday observance: "As sustaining the laws of this state, which guarantee one day of rest in seven to workers, and as disapproving of legislation which will tend to remove such guarantee; as disapproving any change in the laws of this state which would legalize Sunday professional baseball, football or basketball games or games of any character to which an admission fee would be charged; as disapproving any amendment of the present law extending hours within which motion pictures may be shown commercially on Sunday, or disapproving any alteration or interpretation of the statutes which would permit the operation of concessions within amusement parks at hours in which the operation of similar concerns outside such parks is not allowed in the same town, city or borough; as demanding stricter enforcement of the laws requiring certain stores and shops to close one day in seven; also of laws forbidding the sale of all except certain articles on Sunday."

With regard to the condition of children occupied with street vending, the following facts are presented: "Seventeen per cent of the general school population are behind their grades; thirty-three per cent of the street-trading children are behind theirs. Of those whose retardation amounts to four years, fifty per cent are children who work four hours or more a day in addition to five hours of school work." A bill is before the legislature providing that no girl under sixteen shall be allowed to engage in any street trade and no boy under fourteen shall be permitted to engage in any such trade during the hours while schools are in session, nor before 6 a. m. nor after 8 p. m. This bill would not abolish street trading by children. It would regulate it, while still allowing energetic and ambitious boys to engage in some useful employment. Of the street-trading boys who work one or two hours a day only, nearly seventy per cent are abreast of their grades."



erect a quadrangle for the housing of the institution. A number of prominent ministers of Ann Arbor, and student pastors, have given the plan an enthusiastic endorsement. A fund of \$25,000 is immediately available for starting the school and a state-wide campaign will be launched to secure \$1,200,000 with which to make the school a permanent institution.

#### Episcopalians Note Decline in Ministerial Supply

A commission of the Protestant Episcopal church has made an interesting report on the number of ministers in that communion. It states that in the diocese of New York where seventy years ago there was one minister for every 491 communicants, there is now one for every 2,523. It is stated "that this proportion is maintained throughout the country because in Rhode Island in the same period indicated above, there was one minister for every 526 members, while now there is one for every 3,754; and through the southwestern states, while one hundred years ago one minister was produced for every 235 members, now there is only one for every 5,000."

#### Historic Sunday School Celebrates Centenary in Indianapolis

The first Sunday school to be organized in Indianapolis recently celebrated a hundred years of history. It held its first sessions in the old carpenter shop of Caleb Scudder, for no church would at that time extend hospitality to the new organization. A charter was given to the union Sunday school of Indianapolis which still operates under that charter, though it is now connected with First Presbyterian church of Indianapolis. The Hoosier capital was then a village of 200 people. Out of this Sunday school were formed many others which made the denominational nucleus for more than one sect. Among the Sunday school activities of a hundred years ago was not only the teaching of the bible but the presentation of Pilgrim's Progress and Aesop's fables to favored pupils.

#### Disciples Have Great Sunday School Constituency in Indianapolis

The Disciples have in recent years stressed the development of their Sunday schools. On Easter, the Disciples schools of Indianapolis had 14,250 persons present. The largest of these schools was that of Third church with 3,405, while Central church had 2,503. The largest class was Men's Builders of Third church which brought out 1,025 men. The Sunday schools yielded several hundred new members to the church on Easter. The state of Indiana has 710,533 Sunday school pupils in the schools of all denominations. These have nearly all been organized within a hundred years. Recent centennial celebrations bring out the interesting historical fact that the Sunday school once suffered the odium of being regarded as one of the agencies of British propaganda in this

country, since Great Britain was the home of the earliest schools.

#### State Convention Brings Reminiscences of Other Days

The convention of Missouri Disciples which will be held in Kansas City April 17-19, brings memories of other days. It is now about a hundred years since the first sermon by a Disciple minister was preached in the state. In 1827 a number of the followers of Barton W. Stone settled in Missouri. Here some of the early leaders of the liberal wing of the denomination made their stand including Rev. T. P. Haley and Rev. Alexander Proctor. This is now the banner state of the Disciples in point of membership; and also in this state the Disciples lead all other communions.

#### Catholics Not Largest Religious Organization in this Country

Dr. E. O. Watson, statistician of the Federal Council, insists that the Roman Catholic church is not the largest religious organization of the country. Their figures have always represented constituency while the Protestant figures represent communicant membership. Dr. Watson holds that by multiplying communicant membership by the factor 2.5 one may arrive at the constituency. On this basis both Methodists and Baptists

are larger denominations in America than are the Roman Catholics. This method of calculation reduces greatly the relative significance not alone of Catholicism but of such groups as, for example, the Mormons, who have a population of 587,918 as over against the twenty-two millions represented by such denominations as the Methodist or Baptist.

#### Religion in Germany Makes Strong Stand

The collapse of the kaiser's government left the German church without a head, but it has now been reorganized with three men exercising the function once placed in the hands of one man. The Marxian socialists have carried on a propaganda to urge the people to leave the church, but the present reports indicate that they are rallying to church support as never before, and out of their poverty are making significant contri-

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butions to religious work. The state continues to support the theological seminaries, and in spite of the hostile propagandists, religion has not been taken out of the schools of the people.

#### Conferences for Young People all Over America

Announcements are coming from the various denominational headquarters concerning the conferences for young people which will be held this summer. The Disciples will hold ten such conferences in various parts of the country. These will be at Fulton, Mo., Bethany, Neb., Lexington, Ky., Hiram, O., Spokane, Wash., Eureka, Ill., Spring Park, Minn., Los Angeles, Enid, Okla., and Bethany Park, Ind. In a majority of instances the conferences are being held at some Disciples college and the dormitories are being placed at the service of the young people.

#### Ministers Get Many Letters on Radio Sermons

Ministers who broadcast their sermons these days usually get an interesting mail afterwards. Rev. John H. Wells, of Regina, Saskatchewan, recently spoke over the radio and had letters from as far south as Fort Worth, Tex. Some of the letters enclosed contributions for his church. Such a letter as this is typical of the sort that often comes in: "To be honest with myself, I must say that I seldom go to church. Twenty years ago I was a regular attendant of simple faith and considered myself a Christian. Today I cannot believe in the type of heaven and hell and a great deal more that I was taught to believe in. Yet I believe that I am a Christian. I think your discourse was truly applicable to life and one could not help but follow your trend of thought."

#### Baptists Dedicate a Great Property

Immanuel Baptist church of Chicago about a year ago had the tower of its building blown down. Out of the distress of this period has come a greater church. On Easter the congregation dedicated a \$250,000 addition to the church property. An office building has been erected in front of the church auditorium which will provide revenue for the institution, which is in one of the poorest sections of Chicago. The total property has a valuation of \$600,000. The dedication day exercises were participated in by a number of celebrities. In the evening of Easter day, the three candidates for mayor in Chicago spoke successively on the program. During the day, acting President E. D. Burton of the University of Chicago and Mr. George H. Lorimer, editor of the Saturday Evening Post, spoke. Mr. Lorimer's father, Dr. George C. Lorimer, was once pastor of Immanuel church.

#### Presbyterian Body Becomes National

The Presbyterian church in the U. S. A. refuses to think of itself as a sectional church, since it has congregations in all

parts of the nation. The following quotation from a recent issue of the Presbyterian magazine indicates the ground of this contention: "Comparisons are not always odious and sometimes are needful, and that table of synods in the south and southwest as compared with the corresponding synods in the Presbyterian church in the U. S. (southern) is proof as strong as holy writ that we are a national church in that region, and are becoming more so with the passing years. Our churches down there are growing at a more rapid rate than the denomination, whereas the churches of the southern Presbyterian fellowship are growing at a slower rate than their denomination. The logic of this situation speaks plain for the future: we shall presently outgrow all Presbyterian bodies, and be the dominating Presbyterian factor in that region."

#### Episcopal Students Gather at Evanston

The various denominations are now organized as never before to direct the vocational choices of their college young people. The Episcopalians brought together students from twelve colleges and universities at St. Luke's church in Evanston, Ill., recently. Rev. Paul Micou and Miss Agnes Hall, representatives of the national council addressed the students. Dr. Stewart, rector of St. Luke's, is president of the alumni association of Northwestern University and is much in honor in the student world. It was in recognition of this that the meeting was held in Evanston.

#### Radio Stations Increase Religious Broadcasting

The demand for preaching is the most persistent demand made upon the broadcasting stations of America. Many "shut-ins" get the gospel in this way and millions who have slipped out of the way of going to church are sermon-testing once more in a timid way in the privacy of their homes. The Westinghouse station of Chicago, KYW, broadcasted four religious services on Easter Sunday, including a service at a new hour, 2 to 3. The time spent broadcasting religious material in that station that day was five hours. The Sunday schedule previously was four hours.

#### Need of Help for Protestant Churches of Europe

Protestant Christianity in Europe is coming to a standstill and may perish unless help is given promptly, according to Dr. Adolf Keller, secretary of the federation of Protestant churches of Switzerland and secretary of the newly-created central office for relief work, which will be the agency of the churches in their relief activities. The churches of Germany are probably the worst hit, but those of Austria, Italy, France, Belgium and the new states are suffering severely. Day by day the situation grows worse. Great help has been given in the restoration of devastated churches in France and Belgium through the federal council of churches. The latter was re-

sponsible also for the calling of the Copenhagen conference on relief work for the churches of Europe, which led to the organization of the central office for relief work, most of the expense of which is being carried by the church boards of America. This conference, which was attended by 72 persons representing 37 different communions and church federations of 20 countries, was noteworthy as being the first time European churches had stepped over denominational lines and national boundaries in friendly cooperation.

#### Minister Reads Through the New Testament in One Day

The Milwaukee ministers established a record in giving the New Testament an oral reading in a church on Good Friday. In Connecticut, a similar feat was accomplished by a minister reading alone. Rev. Minard L. G. Proper, a Methodist minister of Long Hill, Conn., read through the New Testament from midnight on March 16, to 8:25 the evening of that day. He reported that his whole reading time totaled fifteen hours and fourteen minutes.

#### Dr. Tittle Supplies for Clifford Barnes

The Sunday evening club is the most popular religious gatherings in Chicago, introducing as it does leading pulpit lights from all over the world. A feature for the years has been a series of bible studies by Mr. Clifford Barnes, the guiding genius of the club, delivered before the regular Sunday evening meeting. Mr. Barnes is in California on vacation just now and his place in the Bible studies is being filled by Rev. Ernest Fremont Tittle of Evanston. Mr. Barnes, as soon as he reached California, sought out a radio station that could get the Sunday Evening Club program over the wireless; and he still attends the club in spirit, though two thousand miles away.

#### Margaret Slattery Gives Holy Week Talks

Margaret Slattery, whose books for girls have gone around the world, is in much demand in religious circles these days. During holy week she spoke each day in Oxford Presbyterian church in Philadelphia. Among the topics of this week were, "Let us go up to Jerusalem," "Let us Go over to Bethany," "Let us Stand by the Manger in Bethlehem," "Let us Go to the Mountain called Olivet," "Let us Go even unto Calvary."

#### Four Years in University Equals Twenty Years in Sunday School

Texas Christian University, of Fort Worth, Tex., makes an astonishing statement when it announces that a student in that school looking toward graduation has to take as much Bible in four years as he would get in the average Sunday school in twenty years. This is in answer to the criticism that the schools and universities supported by the church are not efficient teachers of the Bible. A life of Christ course comes in the freshman year as a required course, and, even

the student who does not graduate is compelled to take a considerable amount of Bible study. Dr. Robert Kelly, secretary of the council of boards of church colleges, reports that the Disciples of Christ are foremost in the teaching of the Bible in their colleges. Texas Christian University claims to be foremost in this regard among the Disciples schools.

#### Chaplains Confer on Church Cooperation

A conference of army chaplains who are associated with the evangelical denominations was held in the Army and Navy Club of New York recently. These men who have the care of 125,000 young men of America, voiced the need of church cooperation. The government is not able to build chapels at all the posts, and it was thought advisable to ask the church to assist in this work. There is also need of libraries containing books of a broadly religious and social nature. The churches will be asked to supply these. The chaplains are not appointed with the cooperation of the church officials, and it is hoped to maintain an intimate and friendly relationship between the work of the chaplains and that of the churches.

#### Methodist Reunion Halts Again

The negotiations for Methodist reunion have been going on this spring with renewed vigor. The Methodist Episcopal negotiators proposed that a union be declared forthwith, the details to be worked out later. The southern church would not agree to this. It proposed a union that would preserve sectional division. The unwillingness of the southern ecclesiastical leaders to give up the sectional principle halts union in several denominational families.

#### Minister is Recipient of Prize Money in Philadelphia

Mr. Edward W. Bok two years ago established a fund from which an annual prize of ten thousand dollars was to be given to some citizen for distinguished service to the city of Philadelphia. The first year, the money went to Leopold Stokowski, son of a Polish refugee. This year it goes to Dr. Russell H. Conwell, preacher and educator. Widely known for his lecture, entitled "Acres of Diamonds," as well as for the building up of a great Baptist church, Dr. Conwell, at the age of eighty, is far from affluent in his personal finances. Yet he recently initiated the erection of a million dollars' worth of new buildings for Temple University, which now has ten thousand students. He has had a particular enthusiasm throughout his life for helping poor young men through school.

#### King Must not Visit the Pope

The grand lodges of Orangemen throughout the world have been circularized with regard to the proposed visit of the king of England to the pope of Rome. It is pointed out in the circular that this will be a violation of the British consti-

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tution, which provides that the king shall hold no communion with the pope. The right of the king as an individual to meet the pope might seem to be unquestioned, but he can never quite divest himself of his public character as head of the British empire, and the leading figure in the English church.

#### Sees Our Religious Liberty Threatened

In a sermon which his church has printed and given wide circulation, Rev. D. Waldemar W. Argow of the People's Church of Cedar Rapids, Ia., sounds a note of warning with regard to our religious liberties. He says: "The fourth tendency seeking to destroy our religious liberty lies in certain efforts to limit men's free investigation, expression and interpretation of the facts of life. Man's spiritual integrity is his most sacred possession; and if he is denied this, he becomes a mere slave. For an illustration of this matter I refer you to Bill No. 85, introduced into our state legislature, which attempts to prohibit the teaching of the theory that everything we find in the world is the result of growth. This tendency is not confined to the state, to economics or politics. We find it in the church, as witness the Grant vs. Manning and Fosdick episodes in New York, and the Buckner case in Nebraska. Heresy-hunting has become a favorite pastime in every field of life. If a man dares to think for himself in politics, and without taking the trouble to investigate what he has said, we call him a bolshevik. If he dares to think for himself in economics, it matters not how true he is to the old American economists, we call him a socialist; and if he dares to think for himself in what we call social relationships,—for example, affirming the need for a practice of eugenics—we call him a libertine. If such tendencies had their way, we should be obliged to go back to the days of the stone age using stones for hatchets and hollow logs for boats."

#### Catholic Newspaper Cries Out Against Intolerance

Our Sunday Visitor, a Catholic weekly published at Huntington, Ind., has recently issued a special number on the matter of intolerance in religion. Famous stories from church history, such as the murder of John Hus, Savonarola, Bruno and others are given a reinterpretation, the state being blamed for the intolerance displayed in these cases. The claim is made that intolerance is growing in America, and that its growth is among the Protestants. The cases alleged are the school laws of Oregon, the Ku Klux Klan, and the refusal of the American people to elect Catholics to high office.

#### Reaches Amicable Settlement with University

The growth of the University of Michigan has made necessary the taking over of the Disciples property adjacent the campus, where for many years a bible chair has been conducted. A new lot has been purchased, and the university will pay for this as well as for the erection of a building on the new lot. Hence,

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#### Veterans of Methodist Ministry Honored in Year-Book

One of the features of human interest in the Methodist Year-Book is the list of preachers who are over ninety years of age. While the list is not complete, the editor of the year-book has been able to secure the names of twenty-two men. Rev. Seth Reed of Flint, Mich., is the oldest on the list, being slated for the century mark on June 2, 1923, if he is alive then. The next oldest is Rev. Edward S. Best, who will be a hundred years old Sept. 3, 1924, if he lives that long. He resides at Malden, Mass.

#### Chinese Police Commissioner Becomes a Christian

The evangelistic success of Mr. Sherwood Eddy in the orient continues. A recent report brings the story of the

conversion of police commissioner Chekiang in the province of Hanchow. This commissioner removed the usual restrictions from the press, and allowed the story of his conversion to be heralded widely. While the Christian constituency in China is numerically still a relatively small percentage of the population, it has a far greater influence than mere numbers would indicate.

#### Conversion of Prominent Jew Arouses Interest

Recently a prominent Jew of St. Louis announced his conversion to Christianity. He is a newspaper man and for some time has served as "church editor" of the St. Louis Times. In an interview he set forth the messianic expectancy of the Jews, and the manner in which this expectancy has been met by Jesus. The Jewish consciousness has been kept steady by persecution in other countries, but in this country toleration is breaking down the nationalistic spirit.

## United Protestantism in the Canal Zone

THE Panama Canal is one of the great cross-roads of the world. It constitutes the significant international short-cut. The trip to the canal zone is one of the growing attractions of the tourist world. The region nearby is one of the chief naval playgrounds and practice fields of the United States fleet. On the twentieth of February, twenty-seven thousand sailors, marines, aviators and other members of the naval forces arrived there on the occasion of the annual visit of the Atlantic and Pacific squadrons. Nearly eleven thousand enlisted men of the army and navy and many of the officers with their families, are stationed there. About seven thousand American civilians live in the zone.

The administration of law in the American section of the region is admirable. Even the prohibition statutes are not treated with the levity which prevails in many parts of our own land. But just across the border in Colon and Panama City the most skillful efforts of the underworld are put forth to entice the boys of our army and navy into vicious resorts. Two measures are being taken to stop the damage, and keep a healthy moral tone in the area. One is the enacting of more stringent rules preventing the frequenting of these vile resorts by the boys in service, by putting them "out of bonds," as in France during the war. The other is the strengthening of Christian forces operating in the Zone. This is being done by the formation of a union church. In such a locality it is worse than useless to duplicate the rivalry of church conditions in the United States.

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membership. To have supplied these Christian people with the privileges of worship under their different denominational auspices would have been an expensive and wasteful undertaking, necessitating the expenditure of large amounts of home missionary money. Instead of this, the Union church performs under competent leadership the service of common religious activity. This union work is promoted by the Federal Council of Churches through its commission on councils of churches.

The particular need of this work at the present time is the completion of the church building at Balboa. The basement of this church has been built. Seventy-five thousand dollars are needed to complete the structure. By finishing this work at once the cost of re-roofing the basement will be saved, and the services of an American architect, who is now on the ground supervising the erection of two buildings for the Young Men's Christian Association, can be utilized. The Roman Catholic church nearby is a handsome and completed structure. The most conspicuous unfinished building in the place is the Union church. For

the erection of the building for the Christobel congregation in 1921, the home mission department of the Methodist church contributed \$7,500, and the foreign missions department a like sum. The church erection board of the Presbyterian church has given \$10,000, and the Congregational church building society \$5,000. The board of missions of the Methodist church south has given \$2,000. It is expected that these denominations will contribute also for the Balboa building. The northern Baptists have not contributed because of the work the southern Baptists are doing in a separate effort at Balboa. The department of church erection of the Disciples has declined to participate in the work thus far, on the ground that it cannot take part in a federated or union enterprise. The Episcopalians have built a handsome church in Ancon, and will not organize churches in any of the places in which the Union church has congregations. Thus with few exceptions the various communions are participating in this gracious and necessary service in one of the most important outposts of our Christian civilization.

Commandment I.  
I am Jehovah, thy God—  
Commandment VI.  
Thou shalt not kill—

Exodus, xi:2.  
אנכי יהוה אלהיך  
Exodus, xi:13.  
לא תרצח

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Now, then, to eliminate the worst evil, that of murder, it is indispensable that religion, or the heads of religion, should keep mankind always conscious of the truth of the Sixth Commandment, in that one need not necessarily cut one's throat, but that any cruel, merciless act is to some extent a violation of the Sixth Commandment; that one's violation of the Sixth Commandment will naturally cause suffering and misery to one's "children, children's children unto the third and fourth generation," as proclaimed by Jehovah; that according to American principles and traditions murder is justified ONLY IN SELF-DEFENSE.

For the elimination of all other existing evils and the realization of a Brotherhood of Man I conscientiously and respectfully recommend the establishment of a religion of the Ten Commandments (disregarding the rest of the Bible) and the not less sacred principle of Americanism. A religion that will enable ministers to make use of their "economic reason" in conformity with everybody's common sense.

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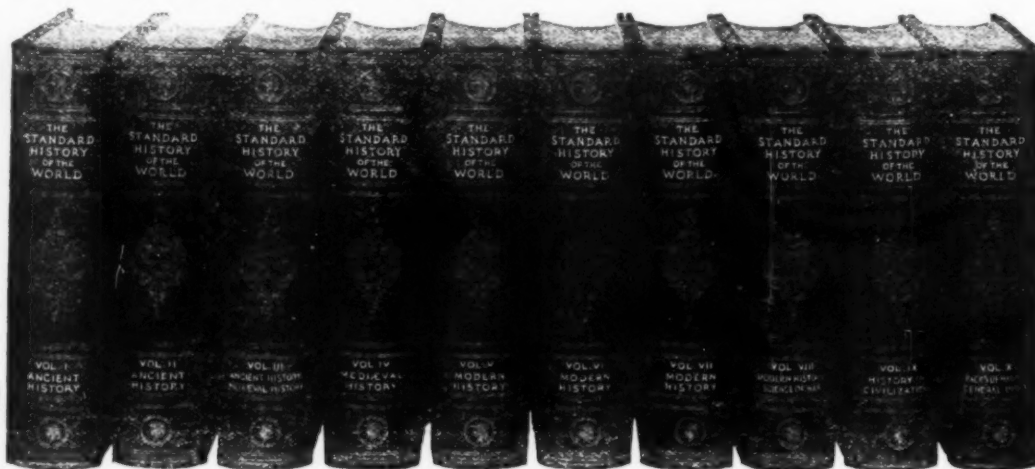
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